



THE BIBLE;

ANALYZED, TRANSLATED AND ACCOMPANIED WITH

CRITICAL STUDIES,

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OF BOOKS, BY

REV. LEICESTER A. SAWYER.

NEW TESTAMENT.

3
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ERRORS.—Mat. 23 : 23, for anise, read dill.

Luke 11 : 42, for anise and cumin, read rue.

Acts 1 : 1, for make, read made.

P R E F A C E.

The author's first New Testament was published by John P. Jewett, at Boston, in 1858, and met with a generous reception, though the time was inauspicious, on account of the breaking out of our civil war a little later. The author, however, soon became dissatisfied with his work, and determined, providence permitting, to retranslate, improve several of his renderings, change entirely the order of the books, and with many improved chapter divisions, to keep along both the common chapter and verse divisions, which were omitted in his previous work, much to its injury.

The New Testament gives us little authentic information of Jesus, the founder of our religion, and its first and noblest martyr, or of his teachings. We assume that the churches instituted by the apostles, follow his schools as their model. Of his twelve disciples, called also apostles, eleven of whom survived him, but two tell us the first word concerning him ; James writing from Jerusalem in 62, twenty-nine years after his death, and Peter writing from Rome in 64 ; and they tell but little, though their letters imply much.

Paul enjoyed none of the teachings of Jesus, but was an early convert to the doctrine of the apostles Peter and James, after the death of their master, that he was the Jewish Messiah, and accepted his religion from them. Paul was well taught in the schools of Judaism, and brought the theories of the Pharisees concerning their Messiah, sacrificial atonements, and the bodily resurrection of the pious dead,

into the Syrian church, which he joined at Dainascus in 34.

Paul's five letters are first in the order of time, of all the New Testament books, and show Paul's theories of Jesus, making his death a sacrificial atonement for the sins of the world, receiving the Jewish scriptures as strictly historic and divinely inspired, and he inferring from them a speedy second coming of Jesus in glory.

James writing from Jerusalem to the believers in the dispersion, whom he describes as the twelve tribes of the real Isral, finds them still in the synagogues, James 2:2; but he makes the Christian law a law of liberty, 1:25, insists strongly on good and beneficent works, and finds no justification without them, 2:1-25. He like Paul, is looking sharply for a speedy coming of Jesus from heaven, as the Jewish Messiah, 5:7-8.

Peter writes from Rome in 64 to Christians as elect strangers; makes Jesus the Jewish Messiah, and his sufferings a sacrificial atonement for the sins of the world, 2:21-25, and tells of Jesus, 3:18, that he suffered once for sins, a just one for unjust, to lead us to the God, killed indeed in flesh, but made alive in spirit; 19, in which also he went and preached to the spirits in prison, 20, who were formerly disobedient. But he finds him now 3:28, at the right hand of the God, having gone into heaven, angels, and authorities and powers being made subject to him.

All this Peter and the others of the Messianic schools had from the Jewish Messianic prophecies.

This passage, however, shows that Peter did not find a bodily resurrection of Jesus on the third day, as was done by Paul, whence we infer that the gospel stories of such a resurrection are fictions of the second century, founded on the opinions of Paul and not on facts.

Paul asserts and argues the supposed bodily resurrection of Jesus, and with him, of all believers at his second coming, in 1 Cor. 15 : 1-58. The second century fictions are based on this misjudgment of Paul and singularly ignore the theory of Peter.

Jesus is presupposed by the apostolic letters as organizing a school of culture for all ages and conditions, and for both sexes, worshipping one God the supreme being, as the source of all law, order, and happiness, and the author of all good, accepting the lessons of all human experience and history, as far as they are before us, and all uniting in local societies under professional teachers, holding their weekly sabbath on the first day of the week, and meeting on it stately for public worship and instruction. Such an institution was never before thought of. This brought the highest culture of the ages within the reach of the masses, through the labors of their pastors. We have no contemporary information of Jesus, nor of the church, during the first twenty years after his death.

From 64, the date of Peter's letter from Rome, to 135, 71 years, we have another blank with the ten persecutions; the first under Nero, beginning in 64, the second under Domitian, beginning in '95, and the third under Trajan, beginning in 106. The

church emerged from all these persecutions with distinguished honors, from the courage, dignity, and fortitude of the sufferers. They evinced the superiority of their culture, and this also appeared by the integrity and uprightness of Christians generally, compared with their neighbors of other religions, both in civil life and in the armies of those times.

The second and third periods were passed in peace, and are continuous. The stories of the gospels give us much valuable instruction, but many of their accounts do both Jesus and his religion great injustice.

The great fact beyond all these books, is that Jesus, a teacher, founded a school for the highest and best culture of all ages and conditions, and both sexes, under one supreme being, the creator and sovereign of all worlds, and ruling all by universal laws, commanding all right doing, and forbidding all wrong doing, leaving Judaism and the ancient paganism with their sacrificial atonements, and leaving also the Jewish Messianic expectations for such blessedness as is possible under existing divine laws properly understood and observed, and expecting by them to renovate and greatly exalt and ennable the world.

The advances of the letters of Period II. on the apostles will be readily perceived by every careful reader, when his attention is once called to the subject.

The critical studies designed to accompany this volume are unavoidably reserved for a separate publication.

THE AUTHOR.

PERIOD I. 53—64 A. D.

Seven letters of the apostles, representing the two schools of the Christian religion led by Peter and Paul, both making Jesus the Jewish Messiah, in reliance on prophecies and supposed prophecies of the Jewish Scriptures, and promising his speedy coming to execute the Messianic and end of the world programs, and besides other differences, Peter held only to a spiritual resurrection of Jesus, and Paul held to his bodily resurrection on the third day. 1 Pet. 3 : 18—22. Paul's letter to the Romans, foreshadows a third compromise school of Paul and Peter in 58 A. D., which appears to have dominated at Rome in 62, when Paul arrived there as a prisoner.

1. *Paul to the Thessalonians I.* Corinth, 53 A. D.

CHAPTER I. 1 : 1—2 : 20.

The church commended for its faith and hope.

1 : 1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and master Jesus Christ, grace and peace to you. 2 We thank the God always for you all, making mention of you in our prayers, 3 remembering without ceasing your work of faith and labor of love and patience of the hope of our master Jesus Christ before our

God and father, 4 knowing, brothers loved by God, your election. 5 For our gospel came to you not in word only, but in power, and in a holy spirit, and in much assurance, as you know what we were among you for you. 6 And you became followers of us and of the master, receiving the word in much affliction with the joy of a holy spirit, 7 so that you were an example to all that believe in Macedonia and Achaia. 8 For from you was sounded out the word of the master not only in Macedonia and Achaia, but in every place went forth your faith which related to the God, so that we have no need to tell any thing. 9 For you yourselves declare concerning us what an entrance we had to you, and how you turned to the God from idols, to serve the living and true God ; 10 and to wait for his son from the heavens, whom he raised from the dead, Jesus who rescues us from the wrath to come.

2:1 For you know, brothers, our entrance to you, that it was not in vain, 2 but having suffered before and been ill-treated as you know at Philippi, we were bold in our God to declare the gospel of the God to you with much contention. 3 For our exhortation was not of error, nor of impurity, nor in deceit ; 4 but as we were approved by the God to be intrusted with the gospel, so we speak not as pleasing men, but God, who tries our hearts.

5 For we used not at any time a word of flattery, as you know, nor a pretext of covetousness, God is witness ; 6 nor sought we glory of men, either of you or of others, when we might have been burdensome as apostles of Christ, 7 but we were gentle among you as a nurse cherishes her own children.

8 So much did we desire you, that we were willing to impart to you, not the gospel of the God only, but our own souls also, because you were dear to us. 9 For you remember, brothers, our labor and fatigue, working night and day, that we might not be a burden to any one of you, we preached to you the gospel of the God. 10 You are witnesses and the God, how piously and justly and unblamably we dealt with you that believe, 11 as you know that we exhorted each one of you, as a father [exhorts] and comforts his own children, 12 and we testified that you should walk worthily of the God who called you to his kingdom and glory.

13 And for this we give thanks to the God without ceasing, that having received the word which you heard from us, you received it as from the God, not as a word of men, but as it truly is, a word of God, who also inworks in you that believe.

14 For you became followers, brothers, of the churches of the God that are in Judea in Christ Jesus, for you also suffered the same things from your fellow citizens, which they did from the Jews; 15 who both killed the master Jesus and the prophets, and persecuted us, not pleasing God, and being contrary to all men; 16 forbidding us to speak to the Gentiles, that they may be saved, to fill up their sins always; and wrath has come on them for a finality. 17 But we, brothers, being deprived of you for a short time in person, not in heart, gave the greater diligence to see your faces with much desire. 18 Wherefore we wished to come to you, I Paul, once and again, but Satan hindered us. 19 For what

is our hope, or joy, or crown of rejoicing? Are not you before our master Jesus at his coming? 20 For you are our glory and joy.

CHAPTER II. 3:1—4:12.

Timothy's report, sins to be avoided, the coming of Jesus.

3:1 And when I could no longer forbear, we thought it best to be left alone at Athens, 2 and sent Timothy our brother and fellow laborer of the God in the gospel, in Christ, to strengthen you and exhort you concerning your faith; 3 that none might be disturbed in these afflictions, for you yourselves know that we are appointed for this. 4 For when we were with you we told you before, that we should be afflicted, as also it happened, and you know. 5 Therefore when I could no longer forbear, I sent to know your faith, lest perhaps the tempter had tempted you, and our labor had come to nought. 6 But now Timothy having come to us from you, and told us the good news of your faith and of your love, and that you always have a good remembrance of us, desiring to see us, as we also you; 7 Therefore we are comforted, brothers, by you in every necessity and affliction by your faith; 8 for now we live if you stand firm in master. 9 For what thanks can we return to the God for you, for all the joy with which we rejoice on your account before our God, 10 night and day desiring exceedingly to see your faces, and to supply the defects of your faith?

11 And may our God and father himself, and our master Jesus direct our way to you; 12 and may

the master cause you to be full, and abound in love to one another and to all, as we also do to you ; 13 to establish your hearts unblamable in holiness before our God and father at the coming of our master Jesus with all his saints.

4 : 1 Finally, brothers, we pray and exhort you in master Jesus, as you received from us how you ought to walk and please God, that you abound more [in this]. 2 For you know what charges we gave you by the master Jesus. 3 For this is the will of the God, your sanctification, that you should abstain from fornication ; 4 that each of you should know how to keep his vessel in sanctity and honor, 5 not in passionate desires, as the nations that know not the God ; 6 not to go beyond or defraud one's brother in business, for master will punish all such, as we told you and insisted before.

7 For the God has called us to purity, and especially to sanctity. 8 He therefore that rejects, rejects not man, but the God, even him that gives his holy spirit to you.

9 But of brotherly love you have no need that I should write to you, for you are yourselves taught of God to love one another. 10 For you also do this to all the brothers in all Macedonia ; but we exhort you, brothers, to do it still more ; 11 and study to be quiet, and to do your own work, and to work with your hands, as we commanded you ; 12 that you may walk honorably before them without, and have need of nothing.

CHAPTER III. 4 : 13—5 : 18.

The resurrection of believers, the coming of Christ, and the support of ministers.

4 : 13 But I wish you not to be ignorant, brothers, concerning them that sleep, that you be not grieved as they that have no hope. 14 For if we believe that Jesus died and rose again, so also they that have slept with Jesus will he bring with him. 15 For we tell you this by word of master, that we the living who are left over till the coming of master, shall not precede them that have slept. 16 For the master himself will descend from heaven with a shout by a voice of an archangel and a trumpet of God, and the dead in Christ will rise first ; 17 then we the living who are left over will at the same time be caught up with them in clouds to meet the master in the air ; and so we shall be always with master. 18 Therefore comfort one another with these words.

5 : 1 But of the times and the seasons, brothers, you have no need that I should write to you, 2 for you yourselves know perfectly, that the day of master so comes as a thief in the night. 3 When they shall say Peace and safety, then sudden destruction will come on them, and they will not escape. 4 But you, brothers, are not in darkness, that the day should come on you as a thief; 5 for you are all sons of light. We are not of night, nor of darkness.

6 Therefore let us not sleep as do others, but let us watch and be sober, 7 for they that sleep, sleep in the night, and they that drink, drink in the night, 8 but let us who are of day be sober, putting on the

breastplate of faith and love, and for a helmet the hope of salvation. 9 For the God has not appointed us for wrath, but to obtain salvation by our master Jesus Christ, 10 who died for us, that whether we wake or sleep we may live together with him.

11 Therefore exhort one another, and edify one another, as also you do. 12 And we beseech you, brothers, to know them that labor among you, and are placed over you in master, and admonish you; 13 and to esteem them very highly in love, for their work. Be at peace among yourselves.

14 And we exhort you, brothers, admonish the disorderly, comfort the desponding, support the weak, be longsuffering toward all. 15 See that none returns evil for evil to any one, but always pursue what is good, both to one another and to all.

16 Always rejoice, 17 pray incessantly, 18 on every [occasion] give thanks, for this is the will of God in Christ Jesus as to you. 19 Quench not the Spirit, 20 despise not prophesyings, 21 prove all things, hold fast the good, 22 abstain from every form of evil, 23 and may the God of peace sanctify you wholly, and your whole spirit, and soul and body be found blameless at the coming of our master Jesus Christ. 24 Faithful is he that calls you, who also will do [as he has said].

25 Brothers, pray for us. 26 Salute all the brothers with a holy kiss! 27 I adjure you by the master, that this letter be read to all the brothers. 28 The grace of our master Jesus Christ be with you.

2. *Paul to the Galatians.* Ephesus, A. D. 55.

CHAPTER I. 1:1—2:21.

Paul rebukes the Galatians for accepting circumcision, and claims to have had his gospel from Jesus by revelation.

1:1 Paul, an apostle, not from men nor by man, but by Jesus Christ and God the father, who raised him from the dead, and all the brothers with me, to the churches of Galatia, 3 grace to you and peace from God the father and our master Jesus Christ, 4 who gave himself for our sins, that he might rescue us from the present evil age, according to the will of the God, even our father, 5 to whom be glory for the ages of the ages. Amen.

6 I marvel that you have so soon withdrawn yourselves from him that called you by the grace of Christ to another gospel; 7 which is not another; but there are some that trouble you and wish to subvert the gospel of the Christ. 8 But if even we, or an angel from heaven, preaches to you contrary to what we did preach, let him be accursed. 9 As we said before, now also I say again, If any man preaches to you contrary to what you received, let him be accursed.

10 For do I still persuade men or the God? or do I seek to please men? If I yet pleased men I should not be a servant of Christ. 11 For I give you to understand, brothers, as to the gospel preached by me, that it is not according to man. 12 For I received it not from man, nor was I taught it, but [I had it] by a revelation of Jesus Christ.

13. For you heard of my previous doings in Judaism, that I greatly persecuted the church of the God and wasted it. 14 And I labored in Judaism beyond many of my fellow-religionists, in my generation, being exceedingly zealous for the traditions of my fathers. 15 But when he that separated me from my mothers' womb and called me by his grace [in 34], 16 was pleased to reveal his Son by me, that I should preach him to the gentiles, I conferred not a moment with flesh and blood, 17 neither went I to Jerusalem to them that were apostles before me, but I went to Arabia, and again returned to Damascus. 18 Then after three years [in 37], I went up to Jerusalem to see Cephas, and staid with him fifteen days. 19 But any other of the apostles I saw not except James the master's brother, 20 and what I write to you, behold before the God I lie not.

21 Then I went to the regions of Syria and Cilicia, 22 but I was unknown to the churches of Judea that are in Christ, 23 only they heard that he who persecuted us formerly now preaches the faith that he formerly destroyed, 24 and they glorified the God in me.

2:1 Then after fourteen years [in 51], I went up to Jerusalem with Barnabas, taking Titus also with us. 2 And I went up by a revelation, and proposed to them the gospel which I preach among the Gentiles, but privately to them that seemed to be [leaders], lest by any means I might run, or had run, in vain. 3 But Titus, who was with me, being a Greek, was not compelled to be circumcised; 4 [though that was demanded] by false brothers that

came in by stealth privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage ; 5 to whom we yielded by subjection not an hour, that the truth of the gospel might continue with you. 6 But those that seemed to be leaders, whatever they were, it makes no difference to me, God accepts not the person of man ; for those that seemed to be leaders added nothing to me ; 7 but on the contrary, seeing that I was intrusted with the gospel of the uncircumcision, as Peter was with that of the circumcision ; 8 for he that wrought in Peter for the apostleship of the circumcision, wrought in me also for the Gentiles ; 9 and perceiving the grace given me, James, Cephas and John, who were evidently pillars, gave me and Barnabas right-hands of fellowship, that we should go to the Gentiles, and they to the circumcision ; 10 only [advising] that we should remember the poor, which I also was forward to do.

11 But when Cephas came to Antioch I opposed him to his face, for he was wrong. 12 For before some came from James, he ate with the Gentiles, but when they came, he withdrew, and separated himself, fearing those of the circumcision. 13 And the rest of the Jews dissèmbed with him, so that Barnabas was carried away with their hypocrisy. 14 But when I saw that they walked not according to the truth of the gospel, I said to Cephas before all, If you, being a Jew, live in the manner of the Gentiles, and not in that of the Jews, why do you compel the Gentiles to live in the manner of the Jews ? 15 We are by birth Jews, and

not sinners of the Gentiles, 16 but knowing that a man is not justified by works of the law, but by the faith of Jesus Christ, we have believed in Christ Jesus, that we may be justified by faith, and not by works of law, for by works of law shall no flesh be justified. 17 But if seeking to be justified by Christ, we also ourselves are found to be sinners, is Christ then a minister of sin? By no means. 18 For if what I pulled down, those things I build up, I make myself a transgressor. 19 For by law I have died to law, that I may live to God. 20 I am crucified with Christ, and I live no longer, but Christ lives in me, and the life that I now live in the flesh I live in the faith of the son of the God, who loved me and gave himself for me. 21 I do not reject the grace of the God; for if righteousness is by law, then Christ died in vain.

CHAPTER II. 3:1—4:11.

The Jewish law set aside, as a work of angels, and the angels superseded by Jesus.

3:1 O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was clearly set forth among you crucified? 2 This only would I learn from you, Did you receive the Spirit from works of law, or from a hearing of faith? 3 Are you so foolish? Beginning with the spirit, do you now finish with the flesh? 4 Have you suffered so many things in vain? if indeed they are in vain. 5 He that supplies to you the spirit and performs miracles among you, does he do these things by works of law, or by a

hearing of faith? 6 As Abraham believed the God, and it was counted to him for righteousness. 7 Know, therefore, that those of faith, they are sons of Abraham, 8 and the Scripture, foreseeing that the God would justify the nations by faith, declared the good news to Abraham [saying], In you shall all the nations be blessed. 9 So that those of faith are blessed with faithful Abraham. 10 For as many as are of works of law, are under a curse; for it is written [Deut. 27:26], Cursed is every one that continues not in all things written in the book of the law to do them. 11 But that none is justified by law with the God is clear, for the just shall live by faith, (Habac. 3:5.) 12 and the law is not of faith, but he that does these things shall live by them. (Lev. 18:5.) 13. Christ redeemed us from the curse of the law, being made curse for us; for it is written [Deut. 21:23], Cursed is every one that is hanged on a tree. 14 that the blessing of Abraham might come on the Gentiles by Christ Jesus, that we might receive the promise of the spirit by the faith.

15 Brothers, I speak after the manner of men, nevertheless when a man's covenant is ratified, none annuls or changes it. 16 The promises were made to Abraham and his seed. He says not, And to seeds, as of many, but as of one, and to your seed, which is Christ. 17 And I say this, that the covenant which was ratified by the God, the law that was four hundred and thirty years later cannot annul to make the promise without effect. 18 For if the inheritance is by law, it is no longer by promise, but the God gave it to Abraham by promise.

19 What then? The law was added because of transgressions, till the seed which was promised came, ordained by angels by hand of a mediator [Jeve]. 20 But the mediator was not of one, but the God is one.

21 Is the law then against the promises of God? By no means; for if a law had been given able to give life, the righteousness would really have been by law. 22 But the Scripture concluded all things under sin, that the promise by the faith of Jesus Christ might be given to them that believe, 23 and before the faith came, we were kept under law, shut up for the faith that was to be revealed; 24 so that the law was our schoolmaster for Christ, that we might be justified by faith. 25 But the faith having come, we are no longer under the schoolmaster, 26 for you are all sons of God by the faith in Christ Jesus, 27. for as many of you as were baptized into Christ put on Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female; for you are all one in Christ Jesus, 29 and if you are Christ's, then are you Abraham's seed, and heirs according to the promise.

4:1 But I say as long as the heir is a child, he differs in nothing from a servant, though he is master of all, 2 but is under guardians and stewards till the time appointed by the father. 3 So we also when we were children, were made to serve under the constellations of the world; 4 but when the full time came, the God sent forth his Son, born of woman, born under law, 5 that he might redeem those under law, that we might obtain the adoption, 7 so

that you are no longer a servant, but a son, and if a son, also an heir by God. 8 But then not knowing God, you served beings not really gods ; 9 but now knowing God more properly, being known by God, how do you turn back again to the weak and beggarly constellations which you wish again to serve ? 10 You observe days and months, and seasons and years. 11 I fear for you, lest I have labored for you in vain.

CHAPTER III. 4:12—31.

Paul mentions the early love of the Galatians for him, and allegorizes the stories of Sarah and Hagar.

4:12. Brothers, be as I am, for I am as you are ; you did me no wrong, 13 and you know that in weakness of flesh I preached to you at first, 14 and my trial which was in my flesh you despised not, nor rejected, but you received me as an angel of God, as Christ Jesus. 15 What then was your happiness ? For I bear you witness that if it had been possible, you would have plucked out your eyes, and have given them to me. Have I then become an enemy by telling you the truth ? 17 They are zealous for you, but not in a good cause, they wish even to exclude you, that you may be zealous for them. 18 It is well to be zealous always in a good cause, and not only when I am present with you. 19 My little children, with whom I am again in travail till Christ is formed in you, 20 I would that I could be present with you, and exchange my voice with you, for I am in doubt of you. 21 Tell me, you that wish to be under law, do you not hear the law ? 22 For it is

written, that Abraham had two sons, one by the maid servant, and the other by the free woman. 23 And he from the maid servant was born after the flesh, but he from the free woman, by the promise. 24 These things are allegorized [thus], for these [women] are two covenants, one from mount Sini, giving births for bondage, which is Hagar. 25 For Hagar is mount Sini in Arabia, and she corresponds to the present Jerusalem, for she is a servant [of Rome] with her sons. 26 But the Jerusalem above is free, which is the mother of us, 27 for it is written [Isa. 54:1], Rejoice, barren one, that bears not, break out and sing, you that have no pain, for the children of her that was desolate are more than those of her that has a husband. 28 And you, brothers, like Isaac, are children of the promise. 29 But as then he that was born after the flesh persecuted him that was after the spirit, so it is now. 30 But what says the Scripture? Cast out the maid servant and her son, for the son of the maid servant shall not inherit with the son of the free woman. 31 Wherefore, brothers, we are not children of the maid servant, but of the free woman.

CHAPTER IV. 5:1—6:18.

Liberty to be maintained under universal divine laws.

5:1. Stand fast, therefore, in the liberty with which Christ made us free, and be not again caught in a yoke of bondage. 2 See, I Paul tell you, that if you are circumcised, Christ will profit you nothing. 3. And I testify again to every man that is circum-

cised, that he is bound to keep the whole law. 4 You have fallen away from Christ; whoever of you are justified by law you have fallen from the grace. 5 For we wait in spirit for the hope of righteousness by faith. 6 For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but faith in-wrought by love. 7 You ran well; who hindered you that you did not obey the truth? 8 [This] persuasion is not from him that calls you. 9 A little leaven leavens a whole mass. 10 I am persuaded concerning you in master, that you will not think otherwise, but he that disturbs you shall bear his sin, whoever he is. 11 And I, brothers, if I yet preach circumcision, why am I yet persecuted? Then has the offence of the cross ceased. 12 I would that they were cut off that trouble you, 13 for you were called to freedom; only use not freedom for an occasion to the flesh, but in love serve one another. 14 For all the law is fully contained in one precept, in that saying, You shall love your neighbor as yourself, 15 but if you bite and devour one another, see that you are not consumed by one another. 16 And I say, Walk spiritually, and perform not a desire of the flesh. 17 For the flesh desires against the spirit, and the spirit against the flesh, and these are opposed one to the other, so that you cannot do the things that you would. 18 But if you are led by a spirit you are not under a law. 19 For the works of the flesh are manifest, which are fornication, impurity, lasciviousness, 20 idolatry, sorcery, enmities, contention, envy, anger, quarrels, divisions, heresies, 21 murders, drunkenness, reveling and the like, of which I warn

you, as I also did warn you, that those who do such things shall not inherit a kingdom of God.

22 But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, 23 meekness, temperance : against such there is no law, 24 and those who are of the Christ Jesus, have crucified the flesh with its passions and desires. 25 If we live spiritually, let us walk spiritually. 26 Let us not be desirous of vainglory, provoking one another, envying one another.

6 : 1. Brothers, if a man is overtaken in any fault, do you that are spiritual restore such a one in a spirit of meekness, considering yourself that you be not tempted. 2 Bear one another's burdens, and so fulfil the law of Christ, 3 for if one seems to be something, when he is nothing, he deceives himself. 4 But let each one prove his own work, and then he will have glorying in himself, and not in another. 5 For each one shall bear his own burden.

6. Let him that is taught the word communicate to him that teaches in all good things. 7. Be not deceived ; God is not mocked ; for what a man sows, this also shall he reap. 8 For he that sows for his flesh, shall from the flesh reap destruction ; but he that sows for the spirit shall from the spirit reap a life eternal. 9 And let us not be weary of well doing, for in due time we shall reap, if we faint not. 10 Let us, therefore, as we have opportunity, do good to all, but especially to servants of the faith.

11 See what a letter I have written you with my hand. 12 As many as wish to make a fair show in the flesh, they compel you to be circumcised, only

that they may not be persecuted for the cross of the Christ. 13 For they that are circumcised do not themselves keep the law, but they wish you to be circumcised that they may glory in your flesh. 14 But far be it from me to glory except in the cross of our master Jesus Christ, by whom the world is crucified to me, and I to the world. 15 For neither is circumcision anything, nor uncircumcision, but a new creature, 16 and as many as walk by this rule, peace be on them, and mercy, and on the Isral of the God.

17. Finally, let no man trouble me, for I have the marks of Jesus on my body. 18 The grace of our master Jesus Christ be with your spirit, brothers. Amen.

3. *Paul to the Corinthians, I.* · Ephesus, 56 A. D.

CHAPTER I. 1:1—2:16.

Paul rebukes divisions, defends his preaching, and considers higher questions among the advanced.

1:1 Paul, a called apostle of Christ Jesus by a will of God, and Sothsenes, the brother, 2 to the church of the God, the sanctified in Christ Jesus, who are in Corinth, called saints, with all that call on the name of our Master Jesus Christ in every place, both theirs and ours; 3 grace be to you and peace from God our father and master Jesus Christ.

4 I thank my God always for you, for the grace of the God given you in Christ Jesus, 5 that you are enriched in all speech, and in all knowledge; 6 as the testimony of the Christ was confirmed in you;

7 so that you are not lacking in any gift, waiting for the revelation [coming] of our master Jesus Christ, 8 who will also confirm you to the end, without blame, in the day of our master Jesus Christ. 9 Faithful is the God by whom you are called into the fellowship of his son Jesus Christ our master.

10 But I exhort you, brothers, in the name of our master Jesus Christ, that you all say the same thing, and that there be no divisions among you, but that you be perfected in the same mind and in the same judgment; 11 for it has been shown me concerning you, my brothers, by [the friends] of Chloe, that there are contentions among you. 12 And I say this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. 13 Is the Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I thank the God that I baptized none of you but Crispus and Gaius, 15 that none may say that you were baptized in my name. 16 And I also baptized the house of Stephanas; besides, I know not that I baptized any other; 17 for Christ sent me not to baptize, but to preach the gospel; not in the wisdom of a Logos, that the cross of Christ might not be made empty; 18 for the word of the cross is to the lost, foolishness; but to us the saved, it is a power of God. 19 For it is written [Isa. 29:14], I will destroy the wisdom of the wise, and I will bring to nought the understanding of the intelligent. 20 Where is a wise man? where is a scribe? where a disputant of this age? Has not the God made foolish the wisdom of the world? 21 for since in the wisdom of the

God, the world by the wisdom knew not the God, the God was pleased by the foolishness of the preaching to save them that believe. 22 And since the Jews ask for signs, and the Greeks seek for wisdom—23 but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, 24 but to those who are called, both Jews and Greeks, Christ a power of God and a wisdom of God. 25 For the foolishness of the God is wiser than men, and the weakness of the God is stronger than men. For see your call, brothers, that not many wise as to the flesh, not many mighty, not many nobles [are called]; 27 but the God has chosen the foolish things of the world to confound the wise, and the weak things of the world did the God choose to confound the strong, 28 and the base things of the world, and things despised did the God choose, and things that are not, to bring to nought things that are, 29 that no flesh may glory before the God. 30 And of him are you in Christ Jesus, who is made to us wisdom from God, and also sanctification and redemption; 31 that as it is written [Jer. 9:23], He that glories, let him glory in master [Heb. Jeve].

2:1 And when I came to you, brothers, I came not with the excellency of a Logos or of a Wisdom, declaring to you the mystery of the God, 2 for I determined to know nothing among you but Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling, 4 and my speaking and my preaching were not in the persuasive words of a Wisdom [Prov. 1:1—9:18], but in demonstration of a spirit and power, 5 that your

faith might not be in a wisdom of men, but in a power of God. 6 But we speak of Wisdom among the perfect, but not the Wisdom of this age [Pallas Athene], nor of the rulers of this age, that are overthrown; 7 but we speak of a Wisdom of God, who was hid in a mystery [Prov. 1:1—9:18], whom the God ordained before the aeons for our glory, 8 whom none of the rulers of this age knew, for if they had known him they would not have crucified the master of the glory [glorious one]. 9 But as it is written [Isa. 64:4], What an eye never saw, and what an ear never heard, and what never entered into the heart of man, are what the God prepared for them that love him.

10 But the God revealed them to us by his spirit, for the spirit searches all things, even the deep things of the God; 11 for what [part] of man knows the things of the man, except the spirit of the man that is in him? so also the things of the God knows no one but the spirit of the God. 12 And we have not received the spirit of the world, but the spirit that is from the God, that we may know the things graciously given us by the God, 13 of which things we speak, not in words of wisdom taught by man, but in those taught by the spirit, we comparing spiritual things with spiritual.

14 But a psychic man receives not the things of the spirit of the God, for they are foolishness to him, and he cannot know them, for they are spiritually discerned. 15 But the spiritual man judges all things, but he is judged by no one. 16 For who knows the mind of master [the supreme being], that he might instruct him? but we have the mind of Christ.

CHAPTER II. 3 : 1—31.

There ought to be no divisions in the church.

3 : 1 And I, brothers, could not speak to you as spirituals, but as carnals, as babes in Christ. 2 I fed you milk, not meat, for you were not able [to receive it], nor are you yet even now able, 3 for you are yet carnal. For when there are jealousy and contention among you, are you not carnal and walk as men? 4 For when one says, I am of Paul, and another, I am of Apollos, are ye not men? 5 Who then is Apollos? and who is Paul? but the ministers by whom you believed, as the master gave to each? 6 I planted, Apollos watered, but the God gave the increase.

7 So neither is he that plants any thing, nor he that waters, but the God that gave the increase [is the all in all]. 8 He that plants and he that waters are one, and each will receive his reward according to his work.

9 For we are fellow laborers of God; you are God's farm, God's building. 10 According to the grace of the God given me, as a wise builder, I laid a foundation, and another builds on it, but let each one see how he builds, 11 for other foundation can none lay besides that which is laid, which is Christ Jesus.

12 And if any man builds on this foundation, gold, silver, precious stones, wood, grass, reeds, 13 the work of each will be made manifest, for the day will show it, for it will be revealed by fire, and the same fire will prove every one's work, of what kind it is.

14 If any work remains which one has built, he will receive a reward, 15 if any one's work is consumed, he will be damaged, and he himself will be saved, but so as by fire.

16 Know you not that you are a temple of God, and the spirit of the God dwells in you? 17 If any one destroys the temple of the God, him will the God destroy; for the temple of the God is holy, which are you. 18 Let no one deceive himself; if any one seems to be wise in this age, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written [Job 5:13,] He takes the wise in their own craftiness; 20 and again [Ps. 94:11] Master knows the reasonings of the wise that they are vain.

21 Let no one therefore glory in men, for all things are yours, 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things future, all things are yours, 23 and you are Christ's, and Christ is God's.

CHAPTER III. 4:1—21.

How Paul and other ministers should be viewed.

4:1 So let a man think of us as ministers of Christ and stewards of the mysteries of God. 2 And moreover it is required of stewards that one should be found faithful. 3 But it is of the least consequence to me that I should be interrogated by you, or by man's day; I do not judge myself. 4 For I am not conscious of any thing [wrong], but I am not justified by this, but he that judges me is master.

5 Therefore judge nothing before the time, till the master comes, who will both shed light on the hidden deeds of darkness, and make manifest the purposes of hearts, and then the [due] praise will be given to each by the God. 6 But I transferred these things, brothers to myself and Apollos, for your sakes, that you may learn by us not [to go] beyond the things that are written, that you be not puffed up for one against another. 7 For who makes you to differ? and what have you that you did not receive? and if you received it, why do you boast as if you did not receive it? 8 Already you are full, you are enriched, you have reigned without us, and I would that you did reign, and that we might reign with you. 9 I think the God has set forth us, the apostles, last, as appointed to death, for we are a spectacle to the world, both to angels and men. 10 We are fools because of Christ, but you are prudent in Christ; we are weak, but you are strong; you are honorable, but we are despised. 11 To the present hour we both hunger and thirst, and are naked, and buffeted, and are unsettled, 12 and labor, working with our hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat; we are made the filth of the world, and the offscourings of all things even till now.

14 I write not these things to shame you, but as my loved children I admonish you. 15 For if you have ten thousand teachers in Christ, you have not many fathers; for in Christ Jesus by the gospel I begat you [all]. 16 I exhort you therefore, be followers of me.

17 For this I sent you Timothy, who is a loved child and a faithful in master, who will remind you of my ways in Christ, as I teach every where in every church. 18 Some are puffed up as if I was not coming to you, 19 but I will come to you quickly, if master will, and will know not the speech of those who are puffed up, but the power, 20 for the kingdom of the God is not in word, but in power. 21 What do you wish? shall I come to you with a rod? or in love, and in a spirit of meekness?

CHAPTER IV. 5:1—13.

An offending member to be dealt with.

5:1 It is generally reported that there is fornication among you, and such fornication as is not [found] among the Gentiles, for one to have his father's wife, 2 and you are puffed up, and have not rather lamented, that he who did this might be taken away from among you. 3 But I, though absent in body, yet present in spirit, have already judged as present, him that did this. 4 In the name of our master Jesus, you being assembled, and my spirit with the power of our master Jesus, 5 to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the master.

6 Your glorying is not good; know you not that a little leaven leavens a whole mass? 7 Purge out the old leaven, that you may be a new mass, as you are unleavened, for Christ was sacrificed as our passover. 8 Let us therefore celebrate the feast not with a leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

9 I wrote to you in the letter not to be mixed up with fornicators, not [to withdraw] altogether from the fornicators of this world, or the covetous and rapacious, or idolators, since you would then have to go out of the world. 11 But now I write to you, not to be mixed up; if one called a brother is a fornicator, or a covetous man, or an idolater, or a reviler, or a drunkard, or an extortioner, not to eat with such. 12 For what have I to do to judge them without? Do you not judge them within? 13 Them without, the God will judge. Cast out the evil man from among you.

CHAPTER V. 6:1—12.

Litigation by Christians in Gentile courts discountenanced.

6:1 Dare any of you having a case against another, be judged by the unjust, and not by the saints; or know you not that the saints will judge the world? and if the world will be judged by you, are you unworthy of the lowest judgment seats? 3 Know you not that we shall judge angels? How shall we not much more [judge] matters pertaining to this life? 4 If then you have judgment seats pertaining to this life, do you set them to judge who are deemed of no account in the church? 5 I speak to your shame. Is it so that there is not a wise man among you? nor one that can judge between [a man] and his brother? but brother goes to law with brother, and that before unbelievers.

7 Now therefore it is altogether a fault among you, that you have lawsuits with one another. Why do you not rather suffer injustice? why do you not

rather suffer yourselves to be defrauded? 8 but you do wrong and defraud, and that against brothers. 9 Know you not that the unjust shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor those who abuse themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor riotous, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you, but you are washed, you are sanctified, you are justified in the name of master Jesus, and by the spirit of our God.

12 All things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be overpowered by any thing. 13 Meats are for the belly, and the belly is for meats, but the God will destroy both it and them. And the body is not for fornication, but for the master, and the master is for the body. 14 And the God both raised up the master, and will raise us up by his power. 15 Know you not that your bodies are members of Christ? Shall I take then the members of Christ and make them members of a harlot? By no means.

16 Know you not that he who is joined to a harlot is one body [with her]? for he says [Gen. 2:21], The two shall be one flesh. 17 But he that is joined to the master is one spirit [with him]. 18 Flee from fornication. Every [other] sin which a man commits is outside of the body, but he that commits fornication sins in his body.

19 Know you not that your bodies are a temple of the holy spirit that is in you, that you have from God, and you are not your own? 20 For you are bought with a price; glorify the God therefore in your body.

CHAPTER VI. 7:1—40.

Marriage, celibacy, and widows.

7:1 And concerning what you wrote, it is good for a man not to touch a woman ; 2 but because of fornication, let each man have his own wife, and each woman her own husband. 3 Let the husband give the wife her due, and also in like manner the wife the husband. 4 The wife has not authority over her body, but the husband ; and in like manner the husband has not authority over his body, but the wife. 5. Defraud not one another, except by consent for a time, that you may have leisure for the proseeuche, and again come together, that Satan may not tempt you because of your incontinence.

6 But this I say by suggestion, not by command ; 7 and I would that all men were as I am, but each one has his gift from God, and one is thus, and another so. 8 But I say to the unmarried and widows, It will be well for them to remain as I am, 9 but if they have not due self-control, let them marry ; it is better to marry than to be incontinent.

10 But the married I charge, and not I, but master, let not the wife be separated from the husband. 11 And if she is separated, let her remain unmarried, or be reconciled to her husband ; and let not a husband desert his wife.

12 But to the rest I say, not master, If any brother has an unbelieving wife, and she is pleased to live with him, let him not leave her. 13 And the woman who has an unbelieving husband, and he is pleased to live with her, let her not leave her husband, 14 for

the man who is an unbeliever is sanctified by the wife, and the woman who is an unbeliever is sanctified by the brother, else were your children common, but now they are holy.

15 But if the unbeliever departs, let him go, the brother or sister is not bound in such cases ; for the God has called you to peace. 16 For how do you know, wife, that you will [not] save your husband ? or how do you know, husband, that you will [not] save your wife ?

17 But as the master has divided to each, and as the God has called each, so let him walk, and so I ordain in all the churches. 18 Is one called being circumcised, let him not be uncircumcised ; is one called in uncircumcision, let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but keeping the commands of God [is every thing]. 20 Let each one continue in the calling in which he was called.

21 Were you called being a servant, care not for it, but if you can be free, be so. 22 For he that is called being a servant is master's free man ; in like manner also, he that is called being free, is Christ's servant. 23 You were bought with a price ; be not servants of men. 24 Let each one, brothers, abide with God in the condition in which he was called.

25 As to the virgins, I have no order of master, but I give my opinion as one that obtained mercy under master, to be a faithful. 26 I think then that this is well, because of the present necessity, that it is well for a man to be thus. 27 Are you bound to a wife ? seek not a release ; are you released from a wife, seek not a wife. 28 But if you marry, you do not sin ;

and if a virgin marries, she has not sinned, but such will have trouble in the flesh, and I spare you.

29 But this I say, brothers, the time is short; for the future, let those having wives be as those not having them, 30 and those weeping as those not weeping, and those rejoicing as those not rejoicing, and those using the world as not abusing it; 31 for the scheme of this world is passing away.

32 And I wish you to be without cares. The unmarried man cares for the things of the master, how he may please the master, 33 but the married man cares for the things of the world, how he may please his wife. 34 And the wife and virgin are different; the unmarred woman cares for the things of the master, that she may be holy in body and spirit, but the married woman cares for the things of the world, how she may please her husband.

35 But I say this for your profit, not to put a snare on you, that you may wait on the master in a becoming manner, without distraction. 36 But if any one thinks that he acts improperly towards his virgin, if she is past her prime, and it ought to be so, let him do what he wishes, he sins not, let them marry.

37 But he that stands firm in his heart, not having a necessity, and has power over his own will, and has determined this in his heart, to keep his virgin, does well, 38 and so he that marries does well, and he that marries not does better.

39 A wife is bound as long as her husband lives, but if her husband dies, she is free to be married to whom she will, only in master. 40 But in my judgment, she will be happier if she continues single; and I think I have a spirit of God.

CHAPTER VII. 8:1—13.

Eating meats offered to idols.

8:1 And concerning the things offered to idols, we know that we all have knowledge ; knowledge puffs up, but love edifies. 2 If any one thinks he knows any thing, he yet knows nothing as he ought to know it. 3 But if any one loves the God, he is known by him. 4 Concerning eating things offered to idols, therefore, we know that an idol is nothing in the world, and there is no other God but one. 5 For if there are beings called gods, whether in heaven or on earth, as there are gods many, and masters many, 6 yet for us there is one God, the father, from whom are all things, and we in him, and one master Jesus Christ, by whom are all things, and we by him. 7 but this knowledge is not in all ; but some eat an idol sacrifice with a recognition of the idol, even till now, and their conscience being weak, is defiled.

8 But meat commends us not to the God ; neither if we eat not are we worse, nor if we eat are we the better. 9 But see that this right of yours is not a stumbling-block to the weak. 10 For if one sees you, having knowledge, sitting in an idol's temple, his conscience being weak, will he not be emboldened to eat things offered to idols ? 11 And so the weak brother, for whom Christ died, is destroyed by [your] knowledge ; 12 and sinning against the brothers, and wounding their weak consciences, you sin against Christ. 13 Wherefore, if meat cause my brother to offend, I will eat no meat forever, that I may not cause my brother to offend.

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CHAPTER VIII. 9:1—27.

Paul's method of dealing with men.

9:1 Am I not free? am I not an apostle? have I not seen Jesus the master? are you not my work in master? 2 If I am not an apostle to others, I am at least to you; for you are a seal of my apostleship in master.

3 My defense to them that interrogate me, is this: 4 Have we not a right to eat and drink? 5 Have we not a right to lead about a sister wife, as also the rest of the apostles and the brothers of master, and Cephas? 6 Or I only and Barnabas, have we not a right not to work? 7 Does any one go on a military expedition with his own provisions? Does any one plant a vineyard and not eat of its fruit? Who takes care of a flock and eats not of the milk of the flock?

8 Do I say these things as a man? or does not the law also say them? 9 For it is written in the law of Moses [Deut. 25:4], You shall not muzzle the ox that treads out the grain. Does the God care for oxen? 10 Does he not say it entirely because of us? for it was written because of us, that the plowman should plow in hope, and that he who threshes should partake of his hope.

11 If we have sown for you spiritual things, is it too much if we harvest from you things pertaining to the flesh? 12 If others have this right over you, have not we rather? But we have not used this right, and bear all things that we may not hinder the gospel of the Christ.

13 Know you not that they who perform sacred offices, eat from the temple? and they who are engaged about the altar, partake with the altar? 14 So also the master ordained that those who preach the gospel should live from the gospel. 15 But I have used none of these things, and I have not written these things that it should be so done in my case, for it would be better mor me to die than that my boasting should be made vain.

16 For if I preach the gospel, I cannot boast of it, for a necessity is laid on me; for woe is me if I preach not the gospel. 17 For if I do this of my will, I have a reward, but if not of my will, I am entrusted with a dispensation. 18 What then is my reward? That preaching, I may make the gospel without expense, that I may not misuse my authority in the gospel. 19 For being free from all men I have made myself a servant of all that I may gain the more. 20 And I became to the Jews as a Jew, that I may gain Jews; to those under law, as under law, not being myself under law, that I may gain those under law; 21 to those without law, as without law, not being without the law of God, but under the law of Christ, that I may gain those without law. 22 To the weak I became weak, that I may gain the weak; I became all things to all men, that I may in all ways save some. 23 And I do all things for the gospel, that I may be a joint partaker of it.

24 Know you not that those who run in the stadium all indeed run, but one takes the prize; so run that you may take it. 25 And every one that contends as an athlete, is temperate in all things; they

to obtain a destructible crown ; we an indestructible one. 26 I therefore so run, not as uncertainly, and I so strike not as beating the air, 27 but I beat my body, and subjugate it, lest when I have preached to others, I myself should be a reprobate.

CHAPTER IX. 10:1—11.

Warnings from Hebrew myths.

10:1 For I wish you, brothers, not to be unaware that our fathers were all under the cloud, and all passed through the sea ; 2 and all were baptized to Moses in the cloud and in the sea ; and all ate of the same spiritual bread ; 4 and all drank of the same spiritual drink, for they drank from the spiritual rock that followed them, and that rock was Christ. 5 But with many of them the God was not well pleased, for they were destroyed in the wilderness. 6 And these things were types of us, that we should not desire evil things, as some of them desired ; 7 neither be you idolaters, as some of them were ; as it is written [Num. 11:4; Ex. 32:6], The people sat down to eat and to drink, and rose up to play. 8 And let us not commit fornication, as some of them did, and there fell in one day twenty-three thousands [Num. 25:1—9]. 9 Nor let any one try the Christ, as some of them tried him, and were destroyed by serpents [Num. 21:5—9], 10 nor do you complain, as some of them did, and were destroyed by the destroyer [Num. 4:2—27]. 11 And these things came on them as types, and the stories were written for our admonition, on whom the ends of the ages have come. 12. Let him therefore that

thinks he stands take heed lest he fall. 13 No trial has overtaken you but such as are common to men, and the God is faithful, who will not suffer you to be tried beyond what you can bear, and will with the trial provide the exit, that you may be able to bear it. 14 Wherefore, my beloved, flee from idolatry, I speak as to wise men; judge what I say. 16 The cup of the blessing which we bless, is it not a communion of the blood of the Christ? The bread that we break, is it not a communion of the body of the Christ? 17 For we being many are one bread, one body; for we all partake of the one bread.

18 See Israel after the flesh; are not those that eat the sacrifices partakers with the altar? 19 What then do I say? that an idol sacrifice is any thing? [No]. 20 But what they sacrifice they sacrifice to demons and not to God; and I do not wish you to be associates of demons. 21 You cannot drink of master's cup and of the cup of demons; you cannot partake of master's table and the table of demons. 22 Or do we provoke the master? are we stronger than he?

23 All [meats] are lawful, but all are not expedient; all are lawful, but all do not edify. 24 Let none seek his own, but each another's [good]. 25 Every thing that is sold in the market, eat, asking no questions for conscience' sake, 26 for the earth is the master's, and all it contains.

27 And if an unbeliever invites you, and you wish to go, eat every thing that is set before you, asking no questions for conscience' sake, 28 but if one says to you, This was an idol sacrifice, eat not for his sake that told you, and for conscience' sake;

29 but the conscience of which I speak is not his, but the other's. But why is my liberty judged by another's conscience? 30 If I partake with a grace, why am I censured for that for which I give thanks?

31 Whether therefore you eat or drink, or whatever you do, do all to the glory of God. 32 Be without offense, both to the Jews and the Greeks, and to the church of the God; 33 as I also please all men in all things, not seeking my profit, but that of many, that they may be saved. 11:1. Be you followers of me, as I also am of Christ.

CHAPTER X. 11: 2—34.

Paul requires women to wear vails, and makes the Sunday supper a sacrament.

11:2 And I praise you that you have remembered me in all things, and hold fast the traditions as I delivered them to you, 3 but I wish you to know that the head of every man is the Christ, and the man is the head of a woman, and the God the head of the church. 4 Every man praying or prophesying with a [vail] on his head dishonors his head, 5 but every woman praying or prophesying with her head not vailed, dishonors her head; for this is one and same thing as if she was shaved. 6 For if a woman is not vailed, let her be shorn, but if it is a shame for woman to be shorn or shaved, let her be vailed.

7 For a man ought not to be vailed as to his head, being an image and glory of God, but woman is a glory of man. 8 For man is not from woman, but

woman is from man ; 9 for man was not made because of woman, but woman because of man. 10 For this cause a woman ought to have a vail on her head, because of the angels. 11 But neither is woman without man, nor man without woman, in master, 12 for as woman was from man, so also man is by woman, and all things are from the God.

13 Judge of yourselves, Is it becoming for a woman unvailed to pray to the God ? 14 Does not nature teach you, that if a man has long hair, it is a disgrace to him ? 15 but if a woman has long hair, it is a glory to her, for the hair is given for a covering. 16 But if any one thinks to be contentious, we have no such custom, neither have the churches of the God.

17 But as to this I praise you not, that you come together not for the better, but for the worse. 18 For first, when you come together in the church, I hear that there are divisions among you, and some part of it I believe ; 19 for it is necessary that there should be heresies among you, that the deserving among you may be manifest.

20 When therefore you come together, it is not to eat master's supper ; 21 for each one takes before his supper in eating, and one is hungry, and another is drunk. 22 Have you not houses for eating and drinking ? or do you despise the church of the God, and shame those that have not ? Shall I commend you ? In this I commend you not.

23 For I received from the master what I also delivered to you, that the master Jesus on the night on which he was betrayed, took bread and having given

thanks, broke it, and said, This is my body which is broken for you ; this do in remembrance of me. 25 And in like manner also the cup, after they had supped, saying, This cup is the new covenant in my blood ; this do as often as you do it, in remembrance of me ; 26 for as often as you eat this bread and drink this cup you will declare the master's death till he comes. 27 But whoever eats the bread or drinks the cup of the master unworthily, will be held to account for the master's body and blood.

28 But let a man prove himself, and so let him eat of the bread and drink of the cup ; for he eats and drinks judgment against himself, that eats and drinks not discerning the body.

30 For this cause many among you are weak and sick, and some sleep. 31 But if we judge ourselves we shall not be judged ; 32 but when we are judged by the master, we are disciplined that we may not be condemned with the wicked.

33 Therefore, brothers, when you come together to eat, wait one for another ; 34 and if any one is hungry, let him eat at home, that you come not together for judgment. And the other matters I will arrange when I come.

CHAPTER XI. 12: 1—31.

Spirituals and spiritual gifts.

12: 1 And I wish you, brothers, not to be ignorant concerning spirituals. 2 For you know that when you were Gentiles you went after dumb idols, even as you were led. 3 Wherefore I give you to understand

that none speaking by a spirit of God, says Jesus is accursed ; and none can call Jesus master except by a holy spirit.

4 And there are diversities of gifts, but the same spirit, and there are diversities of services, and the same master, 6 and there are diversities of inworkings, but the same God who works all things in all, 7 but to each one is given a manifestation of the spirit as is expedient.

8 For to one is given by the spirit, a word of wisdom, and to another a word of knowledge, by the same spirit, 9 and to another faith by the same spirit, and to another gifts of healings by the one spirit, 10 and to another inworkings of powers, and to another prophesying, and to another discriminations of spirits, and to another diversities of languages, and to another interpretation of languages. 11 But all these inworks one and the same spirit, distributing to each severally as he wills. 12 For as the body is one, and has many members, and the members of the body, being many, are one body, so also is the Christ.

13 For we are all baptized by one spirit into one body, whether Jews or Greeks, slaves or free, and all are made to drink of one spirit. 14 For the body is not one member, but many. 15 If the foot says, Because I am not the hand, I am not of the body, is it for this not of the body ? 16 And if the ear says, Because I am not an eye, I am not of the body, is it for this not of the body ? 17 If the whole body was an eye, where would be the hearing ? and if the whole was an ear, where would be the smelling ?

18 But now God has set the members each of them in the body as he chose. 19 If all were one member, where would be the body? 20 But now there are many members, but one body. 21 And the eye cannot say to the hand, I have no need of you, nor again the head to the feet, I have no need of you. 22 Nay, much more, those members of the body that seem to be more feeble, are necessary, 23 and parts of the body which we think to be less honorable, on them we bestow more abundant honor, and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need; but the God has mixed the body together, giving more abundant honor to that which lacked; 25 that there might be no schism in the body, and that the members should have the same care for one another, 26 and if one member suffers, all the members suffer with it.

27 And you are a body of Christ, and members in particular, 28 and the God has set some in the church, first apostles, second prophets, third teachers, then powers, then gifts of healings, helps, directions, tongues. 29. Are all apostles? are all prophets? are all teachers? are all powers? 30 Have all gifts of healings? do all speak with tongues? do all interpret? 31 Desire earnestly the greater gifts, and I will show you a way still more excellent.

CHAPTER XII. 13: 1—14: 40.

The more excellent way.

13:1 Though I speak with the tongues of men and angels, and have not love, I am a sounding brass

and a clanging cymbal. 2 If I have prophecy, and know all mysteries, and all knowledge, and if I have all faith so that I can remove mountains, and have not love, I am nothing. 3 And if I feed the poor with all my estates, and give up my body to be burned, and have not love, I am not profited.

4 Love suffers long, and is kind; love envies not, boasts not, and is not puffed up; 5 she is not ill-behaved, she seeks not her own, she frets not, and desires no evil. 6 She rejoices not in iniquity, but rejoices in the truth, 7 she bears all things, believes all things, hopes for all things, endures all things.

8 Love never fails; but if there ar prophecies, they will be abolished; if tongues, they will cease; if knowledge, it will be obsolete. 9 We know in part, and we prophesy in part, 10 but when the perfect has come, that which is in part will be obsolete.

11 When I was a child, I spoke as a child, I thought as a child, when I became a man, I put away the things of the child. 12 For now we see by a mirror darkly, but then we shall see face to face; now I know imperfectly, but then I shall know perfectly, as I am also known, 13 and now abide faith, hope, love, these three, but the greatest of them is love.

14 :1 Pursue love, seek earnestly spiritual [gifts], but rather to prophesy. 2 For he that speaks with a tongue speaks not to men, but to the God, for none understands, but in spirit he speaks mysteries; 3 but he that prophesies speaks to men for edification and instruction and consolation.

4 He that speaks with a tongue edifies himself, but he that prophesies, edifies the church. 5 I would

that all of you spoke with tongues, but rather that you should prophesy, for greater is he that prophesies than he that speaks with tongues, unless he interprets, that the church may be edified.

6. And now, brothers, if I come to you speaking with tongues, what shall I profit you, unless I speak either by revelation, or by instruction, or by prophecy, or by a doctrine?

7 In like manner as to things without life giving sounds, whether a flute or cythara, if they give not a distinction of sounds how will it be known what is played on the flute or cythara? 8 And if the trumpet gives an uncertain sound, who will prepare himself for the battle? 9 So also you by a tongue, unless you speak an intelligible word how will it be known what is said, for you will speak to the air.

10 There are so many kinds of sounds [words] perhaps in the world, and none is without meaning. 11 If, therefore, I know not the meaning of the word, I shall be a barbarian to him that speaks, and he will be a barbarian to me. 12 So also you, since you are emulous of spirits, seek to abound for the edification of the church.

13 Wherefore let him that speaks with a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prays, but my mind is not fruitful. 15 What then shall I do? I will pray in the spirit and I will pray with the mind; I will sing with the spirit and I will sing with the mind.

16 Since if you bless in the spirit, how will he that fills the place of the unlearned say Amen to your giving thanks, since he knows not what you say? 17 You

indeed give thanks well, but the other is not edified. 18 I thank the God that I speak with a tongue more than you all, 19 but I prefer to speak five words with my mind in the church that I may instruct others, rather than ten thousand words in a tongue.

20 Brothers, be not children in understanding, be children in malice, but in understanding be men. 21 It is written in the law [Isa. 28:11, 12], I will speak to this people with other tongues, and with other lips, so that they shall not understand, says master. 22 Tongues, therefore, are a sign, not to believers, but to the unbelieving, but prophecy is not for the unbelieving, but for the believing.

23 If then the whole church comes together in the same place, and all speak with tongues, and the unlearned and unbelievers come in, will they not say you are mad? 24 But if all prophesy, and there comes in an unbeliever or an unlearned man, will he not be convinced by all? will he not be judged by all? 25 The secret thoughts of his heart will be made manifest, and falling on his face he will worship the God, saying, The God is truly among you.

26 What is our duty, then, brothers? When you come together each of you have a psalm, have a doctrine, have a revelation, have a tongue, have an interpretation, let all things be done for edification.

27 If one speaks with a tongue, let it be by two, or at most by three, and in turn, and let one interpret, 28 but if there is no interpreter, let him be silent in the church, and speak to himself and to the God.

29 And let the prophets speak, two or three [at a time], and let the others judge. 30 And if any thing

is revealed to another sitting by, let the first be silent. 31 You can all prophesy one by one, that all may learn, and all be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For the God is not the patron of disorder, but of peace.

34 As in all the churches of the saints, let your women keep silence in the churches, for it is not permitted for them to speak, but to be in subjection, as the law also says. 35 But if they wish to learn any thing, let them ask their husbands at home, for it is a shame for a woman to speak in church. 36 Did the word of the God come out from you? or did it come to you alone? 37 If any one thinks that he is a prophet or a spiritual, let him acknowledge what I write to you that they are the words of master; 38 but if any one is ignorant, let him be ignorant.

39 And so, brothers, desire earnestly to prophesy, and forbid not to speak with tongues. 40 Let all things be done gracefully and in order.

CHAPTER XIII. 15 : 1—58.

The resurrection of Jesus, and of all the saints at his coming.

15 : 1. And I give you to understand, brothers, as to the gospel which I preached to you, and which you received, 2 and by which you are saved, if you hold fast to whatever word I preached to you, unless you believed in vain, 3 for I delivered to you among the first things, what I also received, that Christ died for our sins according to the Scriptures, 4 and that he was buried, and that he was raised up on the third day according to the Scriptures.

5 And that he appeared to Cephas, then to the twelve; 6 then he appeared to above five hundred brothers at once, of whom most remain till now, but some have also fallen asleep. 7 Then he appeared to James, then to all the apostles; 8 and last, he appeared to me also, as to one born out of due time.

9 For I am the youngest of the apostles, and am not worthy to be called an apostle, because I persecuted the church of the God. 10 But by the grace of God I am what I am, and his grace towards me was not in vain, but I have labored more abundantly than they all; not I, but the grace of the God that was with me. 11 Whether then it is I or they, so we preach, and so you believed.

12 But if Christ is preached that he was raised from the dead, how say some among you that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, Christ was not raised, 14 and if Christ was not raised, then is our preaching vain, and your faith is also vain; 15 and we are found to be false witnesses of the God, for we have testified as to the God that he raised up the Christ, whom he raised not up if the dead are not raised.

16 For if the dead are not raised, Christ was not raised, 17 and if Christ was not raised, your faith is vain, you are yet in your sins, 18 and they, therefore, that have slept in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men most pitiable.

20 But now Christ was raised from the dead, a first-fruit of them that slept. 21 For since by man came death, by man came also the resurrection of the

dead. 22 For as in the Adam all die, so in the Christ will all be made alive, 23 but each in his own order, Christ a first-fruit, then those that are Christ's at his coming. 24 Then is the end, when he will give up the kingdom to the God and father, when he will abolish every empire, and every authority and power, 25 for he must reign till he has put all enemies under his feet.

26 The last enemy to be destroyed is death. 27 For he has put all things under his feet. [Ps. 8: 6 (7)]. But when he says that all things are subjected to him, it is clear that he is excepted that put all things under him. 28 But when all things are put under him, then will the son also be subject to him that put all things under him, that the God may be all in all.

29 Else what do those do who are baptized for the dead, if the dead are not raised? and why are they baptized for them? 30 And why do we encounter danger every hour? 31 I protest by our glorying in you which I have in Christ Jesus our master, that I die daily. 32 If in the manner of men I fought with beasts at Ephesus, what will it profit me, if the dead are not raised? let us eat and drink, for to-morrow we die.

33 Be not deceived, evil associations impair good habits; 34 awake to righteousness, and sin not, for some have not a knowledge of God; I speak this to your shame.

35 But some man will say, How are the dead raised? and with what body do they come? 36 Fool, what you sow is not made to live unless it dies, 37 and what you sow is not the body that is to be,

but a bare kernel, perhaps of wheat or of some other grain ; 38 but the God gives it a body as he chose, and to each of the grains its own body.

39 All bodies have not the same flesh, but there is one flesh of men, and another flesh of cattle, and another flesh of birds, [and] another of fishes ; 40 and there are celestial bodies and earthly bodies, but there is one glory of the celestial, and another glory of the earthly. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.

42 So also is the resurrection of the dead. [The body] is sown in corruption, it is raised in incorruption ; 43 it is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power ; 44 it is sown a psychic body, it is raised a spiritual body. 45 And so it is written [Gen. 2:7], The first man, Adam, became a living soul ; the last Adam is a life-giving spirit ; 46 but the first was not the spiritual, but the psychic, then [comes] the spiritual.

47 The first man was of the earth, earthly, the second man was from heaven. 48 Such as the earthly [man] are also the earthly, and such as the heavenly are also the heavenly ; 49 and as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50 And I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor the destructible inherit the indestructible.

51 Behold I tell you a mystery, we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet ; for

he will sound the trumpet, and the dead will be raised indestructible, and we shall be changed.

53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 And when this perishable has put on the imperishable, and this mortal has put on immortality, then will come to pass the word which is written [Isa. 25 : 8], Death is swallowed up in victory. 55 Where, death, is your sting? where, death, is your victory?

56 But the sting of death is sin, and the power of sin is the law; 57 but thanks be to the God that gives us the victory by our master Jesus Christ. 58 And so, my beloved brothers, be steadfast, immovable, always abounding in the work of the master, knowing that your faith in master is not in vain.

CHAPTER XIV. 16 : 1—24.

A collection for the poor saints requested, Timothy and others, and conclusion.

16 : 1 And concerning the collection for the saints, as I ordered the churches of Galatia, so also do you. 2 On the first day of the week let each one of you lay up with himself in store, as he has been prospered, that no collections may be made when I come. 3 And when I come I will send those whom you may approve with letters to carry your gift to Jerusalem, 4 and if it is thought best for me to go, they shall go with me. 5 And I will come to you when I pass through Macedonia; for I pass through Macedonia to you, 6 and perhaps I will remain and spend the winter, that you may send me forward where I may go.

7 For I do not wish now to see you by the way, for I hope, if master permits, to remain some time with you. 8 But I continue at Ephesus till Pentecost, 9 for a great and effectual door is opened to me, and the adversaries are many.

10 If Timothy comes, see that he is with you without fear ; for he does master's work, as I do. 11 Let none, therefore, despise him, but send him forward in peace, that he may come to me, I look for him with the brothers.

12 But concerning Apollos the brother, I urged him much to come to you with the brothers, but it was not at all his will to come now, but he will come when it is convenient.

13 Watch, stand fast in the faith, be brave, be strong, 14 let all your [doings] be in love. 15 And I exhort you, brothers, know the house of Stephanas, for it is the firstfruit of Achaia, and they devoted themselves to ministering to the saints, 16 that you be subject to all such, and to every one that works and labors [for the cause].

17 I am glad on account of the coming of Stephanas and Fortunatus, and Achaiacus, for they fully supplied your lack. 18 They refreshed my spirit and yours, note, therefore, all such.

19 The churches of Asia salute you ; Aquila and Priscilla, with the church at their house salute you much. 20 All the brothers salute you. Salute one another with a holy kiss.

21 The salutation of Paul by my hand. 22 If any man loves not the master, let him be accursed [when]

master comes. 23 The grace of master be with you,
24 my love is with you all in Christ Jesus.

Paul to the Corinthians, II. Philippi, 57 A. D.

CHAPTER I. 1:1—2:17.

Paul's consolations, his recent peril, and his purpose to visit Corinth.

1:1 Paul, an apostle of Christ Jesus by a will of God, and Timothy the brother, to the church of the God that is in Corinth, with all the saints that are in all Achaia, 2 grace be to you, and peace from God our father, and master Jesus Christ.

3 Blessed be the God and father of our master Jesus Christ, the father of mercies and God of all consolation, 4 who comforts us in every affliction, that we may be able to comfort those in every affliction with the comfort with which we ourselves are comforted by the God. 5 For as the sufferings of the Christ abound in us, so our consolations abound through the Christ. 6 And if we are afflicted, it is for your consolation and salvation, inwrought by the endurance of the same sufferings that we also suffer, and our hope for you is strong; and if we are comforted, it is for your consolation and salvation, 7 knowing that as you are partakers of the sufferings, so you are of the consolations.

8 For we would not have you ignorant, brothers, concerning the affliction that befell us in Asia, that we were greatly oppressed beyond our power of endurance, so that we despaired even of life; 9 but we had the sentence of death in ourselves, that we

might not trust in ourselves, but in the God who raises the dead, 10 who delivered us from so great a death, and will yet deliver us, 11 you also laboring together for us by prayer, that for the gift to us, procured by many, thanks may be rendered by many for us.

12 For this is our glorying, the testimony of our conscience, that in holiness and godly sincerity, not in carnal wisdom, but by the grace of God, we have had our conversation in the world, and especially toward you. 13 For I write you nothing else than what you know and acknowledge to the end; 14 as also you know us in part, that we are your joy, as you also are ours, in the day of our master Jesus.

15 And in this confidence I purposed formerly to come to you, that you might have a second benefit, 16 and by you to pass through into Macedonia, and again to come from Macedonia to you, and by you be sent to Judea.

17 Forming this purpose then did I use levity? or what I purpose, do I purpose after the flesh, that with me there should be the yes yes, and no no? 18 But as the God is faithful, our word to you is not yes and no.

19 For Christ Jesus, the son of the God, who was declared among you by us, by me and Silvanus and Timothy, was not yes and no, but yes in him. 20 For many as are the promises of God, the yes is in him, and the Amen is in him, to the glory of the God by us. 21 And he that confirms us with you in Christ, and anointed us, is God, 22 who also sealed us, and gave us the earnest of the spirit in our hearts.

23 And I call the God to witness on my soul, that I did not yet come to Corinth to spare you. 24 Not that we are masters of your faith, but fellow-laborers for your joy, for you stand by faith.

2:1. But I determined this with myself, that I would not again come to you in sorrow. 2 For if I make you sorry, who makes me glad but he that is made sorry by me? 3 And I have written this same thing, that when I come I may not have sorrow from them over whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

4 For with much sorrow and grief of heart I wrote to you with many tears, not that you should be grieved, but that you should know the abundant love I have for you. 5 And if any one grieved me, he did not grieve me but in part, that I may not be hard on you all. 6 Sufficient for such a one is the rebuke which is by many; 7 so that on the contrary, you ought to forgive and comfort him, lest he be overcome by excessive sorrow. 8 Wherefore I exhort you to strengthen your love for him.

9 And I wrote also for this, that I might know the proof of you, whether you are obedient in all things. 10 But whom you forgive, I also [forgive], and what I have forgiven, if I have forgiven any thing, is for you in the person of Christ, 11 that we may not have an advantage taken of us by Satan, for we are not ignorant of his devices.

12 But when I came to Troas in the gospel of the Christ, and a door was opened for me by master, 13 I had no rest in my spirit, because I did not find Titus my brother, and bidding them adieu, I passed

on to Macedonia. 14 And thanks be to the God that always makes us triumph by the Christ, and manifests by us the good odor of his knowledge in every place. 15 For we are a good odor of Christ to the God, among them that are saved and among them that are lost ; 16 among these an odor of death for death, but among those an odor of life for life, and who is sufficient for these things ? 17 For we are not as many, who corrupt the word of the God, but as of sincerity, but as of God, we speak before the God in Christ.

CHAPTER II. 3 : 1—6 : 13.

Paul wants no commendatory letters.

3 : 1. Do we begin again to commend ourselves ? or need we, as some, commendatory letters to you or from you ? 2 You are our letter written in our hearts, known and read by all men. 3 For you are manifestly a letter of Christ ministered by us, written not with ink, but with the spirit of the living God ; not on tables of stone, but on tables of hearts of flesh. 4 And such confidence have we by the Christ toward the God, 5 not that we are sufficient to reason out any thing of ourselves, but our sufficiency is from the God, 6 who made us ministers of a new covenant, not of a letter, but of a spirit, for the letter kills, but the spirit makes us live.

7 For if the ministry of death, engraved on tables of stone, was glorious, so that Isral could not look steadily on the face of Moses because of the brightness of his face, that passed away, 8 how will not

the ministry of the spirit be with glory? 9 For if the ministry of condemnation was glorious, much more will the ministry of the spirit abound in glory. 10 For that which was made glorious was not glorious in part, on account of the surpassing glory. 11 For if that which is overthrown was glorious, much more will that which abides, be in glory.

12 Having, therefore, such a hope, we use great boldness, 13 and not as Moses, who put a veil over his face, that the sons of Isral might not see to the end of that which has passed away; 14 but their minds were blinded; for even to this day the same veil remains in the reading of the Old Covenant, not taken away, and is taken away in Christ.

15 And to this day, when Moses is read, this veil lies on their hearts, 16 and when one turns to master, the veil is taken away. 17 And the master is the spirit, and where the spirit of master is, there is liberty. 18 And we all with unvailed face, reflecting as in a mirror, the glory of master, are changed into the same image from glory to glory, as by the spirit of master.

4:1. Having therefore this ministry, as we obtained mercy, we faint not, 2 but have renounced the hidden things of shame, not walking in craftiness, nor handling the word of the God deceitfully, but by a manifestation of the truth, commending ourselves to every conscience of man before the God. 3 But if our gospel is hid, it is hid among the lost, 4 among whom the god of this age has blinded the minds of unfaithfuls, that the light of the glorious gospel of the Christ, who is the image of the God, may not shine to them.

5 For we preach not ourselves, but Christ Jesus the master, and ourselves your servants because of Jesus. 6 For the God who called light to shine out of darkness, has shone in our hearts, to give us the light of the knowledge of the glory of the God in the face of Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of the God, and not of us. 8 We are pressed on every side, but not straitened ; perplexed, but not in despair ; 9 persecuted, but not forsaken ; cast down, but not destroyed ; 10 always bearing about in the body the death of Jesus, that the life of Jesus may also be made manifest in our bodies. 11 For we, the living, are always given up to death, because of Jesus, that the life of Jesus may also be made manifest in our mortal flesh. 12 So that the death works in us, and the life in you, 13 we having the same spirit of faith, as it is written [Ps. 116 : 10], I believed, therefore have I spoken, we also believe, therefore we also speak, 14 knowing that he who raised up the master Jesus, will also raise us up with Jesus, and present us with you.

15 For all things are for your sakes, that the grace abounding through many may cause abundant thanksgiving, to the glory of the God. 16 Wherefore we faint not, but if our outward man is destroyed, the inward man is renewed daily.

17 For our light affliction, that is for a moment, works out for us more abundantly an eternal weight of glory, 18 while we look not on things that are seen, but on things that are not seen, for the things

that are seen are temporal, but the things that are not seen are eternal.

5:1 For we know that if our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 And in this we groan, earnestly desiring to be clothed with our house from heaven; 3 that being clothed, we may not be found naked.

4 And while we are in this tabernacle we groan, being burdened, not that we wish to be unclothed, but clothed anew, that the mortal may be swallowed up by the life. 5 And he that wrought us for the same thing is God, who has given us the earnest of the spirit. 6 Therefore we are always confident, knowing that while we are at home in the body, we are absent from the master; 7 for we walk by faith, not by sight; 8 but we are confident, desiring rather to be absent from the body, and to be present with the master.

9 Wherefore we are earnestly desirous, whether present or absent, to be well pleasing to him; 10 for we must all appear before the judgment seat of the Christ, that each one may receive for the things done in the body, according to what he has done, whether good, or whether evil.

11 Knowing, therefore, the fear of the master, we persuade men, but we are made manifest to God, and I hope we are also made manifest in your consciences. 12 For we do not again commend ourselves to you, but give you occasion to glory on our account, that you may have glory before them that glory in pretense and not in heart.

13 For if we are beside ourselves, it is for God, and if we are sober, it is for you; 14 for the love of the Christ constrains us, judging this, that if he died for all, then were all dead, 15 and that he died for all, that they who live may live no longer for themselves, but for him that died for them and rose again, 16 so that henceforth we know no man after the flesh, and if we have known Christ after the flesh, yet now we know him thus no longer. 17 So that if any one is in Christ he is a new creation, old things have passed away, behold all things have become new. 18 And all things are of the God, who reconciled us to himself by Christ, and gave us the ministry of the reconciliation, 19 to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses to them, and that he committed to us the word of the reconciliation.

20 We are ambassadors therefore for Christ, as if the God besought you by us, we pray you instead of Christ, Be reconciled to the God. 21 For him that knew not sin, he made a sin offering for us, that we might be made a righteousness of God in him.

6:1 And laboring together, we also exhort you not to receive the grace of the God in vain. 2 For he says [Isa. 49:8], In an accepted time I heard you, in a day of salvation I helped you; behold now is the acceptable time, behold now is the day of salvation, 3 giving no occasion of stumbling to any one, that the ministry be not blamed; 4 but in every thing commanding ourselves as ministers of God in much patience, in afflictions, in straits, 5 in stripes, in prisons, in insurrections, in watchings, in fastings,

6 in purity, in knowledge, in long-suffering, in kindness, in a holy spirit, in love unfeigned, 7 in a word of truth, in a power of God, by the armor of righteousness on the right hand and on the left, 8 by glory and shame, by ill report and good report, as deceivers, and true, 9 as unknown and well known, as dying, and behold we live; as chastened, and not killed; 10 as sorrowing, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things.

11 Our mouth is opened to you, Corinthians; our heart is enlarged. 12 You are not straitened in us, but you are straitened in your own bowels; 13 and as a recompense for the same, I speak as to children, be you also enlarged.

CHAPTER III. 6:14—7:16.

Christians should be separate from the world, the report of Titus.

6:14 Be not unequally yoked with the unbelievers, for what participation has justice with injustice? and what communion has light with darkness? 15 and what agreement is there of Christ and Belial? or what part has a faithful with an unfaithful? 16 and what agreement has a temple of God with idols? for you are a temple of the living God, as the God said [Lev. 26:11, 12], I will dwell in them, and go about in them, and I will be their God, and they shall be my people. 17 Wherefore come out from among them and separate yourselves, says Master, and touch not an unclean thing, and I will receive you; 18 and I will be to you a father, and you shall

be to me for sons and daughters, says master the omnipotent [Zeph. 3:19; Jer. 31:2].

7:1. Having therefore these promises, beloved, let us purify ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. 2 Receive us, we have injured none, we have corrupted none, we have defrauded none. 3 I speak not this to condemn you, for I said before, that you are in our hearts to die and to live with us. 4 Great is my boldness towards you, great in my glorying over you, I am full of comfort, I overflow with joy in all our affliction.

5 For when we came to Macedonia, our flesh had no rest, but we were distressed on every hand; without were fights, within fears; 6 but the God that comforts the humble comforted us by the coming of Titus, 7 and not by his coming only, but by the comfort with which he was comforted over you, telling us of your great desire, your grief and your zeal for me, so that we rather rejoiced. 8 And if I grieved you by the letter, I am not sorry, though I was sorry, for I see that the letter grieved you only for an hour.

9 Now I rejoice, not that you were grieved, but that you grieved in a godly way, to be injured by us in nothing; 10 for grieving in a godly way works a change of mind to salvation, not to be repented of; but the sorrow of the world works death.

11 For see this same thing, that you grieved in a godly way; what carefulness it wrought, what a defense, what indignation, what fear, what desire, what

zeal, what a justification. In every thing you have shown yourselves to be clear in this matter.

12 If I wrote to you, therefore, I did it not because of him that did the wrong, nor because of him that was wronged, but that our care for you before the God might appear. 13 For this we are comforted, and besides our comfort, we rejoiced the more for the joy of Titus, for his spirit was refreshed by you all. 14 For if I had boasted somewhat over you, I am not ashamed, but as in all things we spoke in truth to you, so also our boasting, which was before Titus, was a truth. 15 And his affection for you is most earnest while he recounts the obedience of you all, how with fear and trembling you received him. 16 I rejoice that in every thing I have confidence in you.

CHAPTER IV. 8:1—9:15.

Contributions solicited for the poor saints at Jerusalem.

8:1 We notify you, brothers, of the grace of the God given to the churches of Macedonia, 2 that with much experience of affliction, the abundance of their joy in their deep poverty has abounded in the riches of their liberality. 3 For according to their ability, I testify, and beyond their ability, of their own accord, 4 with much entreaty they asked of us the favor of participating in this service for the saints.

5 And not as we expected, but they gave themselves first to the master, and to us by a will of God, 6 so that we exhorted Titus, that as he had already begun, so he would finish for us this grace.

7 But as you abound in every thing, in faith and in speech, and in knowledge, and in all diligence, and in your love for us, do you abound also in this grace. 8 I speak not by command, but on account of the readiness of others, and to prove the genuineness of your love. 9 For you know the grace of our master Jesus Christ, that though he was rich, he became poor for us, that you might be enriched through his poverty. 10 And I give my opinion in this, that it is expedient for you, who began before, both to will and to do, a year ago.

11 And now, therefore finish the doing, that as there was a readiness to will, so there may be a doing from what you have. 12 For if there is a ready mind, a man is accepted according to what he has, not according to what he has not, 13 not that others should have ease, and you trouble, 14 but that there should be an equality, your abundance now going for their want, and that their abundance may be for your want, that there may be an equality; 15 as it is written [Ex. 16:18], The much was not too much, and the little was not too little.

16 And thanks be to the God that put this diligence for you in the heart of Titus; 17 for he received favorably the request, and being very diligent, went out to you of his own accord. 18 And we sent with him the brother, whose praise in the gospel is in all the churches; 19 and not only this, but he was chosen also by the churches to travel with us in this grace administered by us for the glory of the master, and our forwardness of mind; 20 we so arranging that none may blame us in this abundance adminis-

tered by us; 21 for we provide things honorable, not only before master, but also before men.

22 We also sent with them our brother, whom we have often found diligent in many services, but who is now most diligent from his great confidence in you. 23 If any one inquires concerning Titus, he is my companion and fellow-laborer for you, if concerning the other brothers, they are apostles of churches [and] a glory of Christ. 24 Do you show them among yourselves the demonstration of your love, and of our rejoicing over you before the churches.

9:1 For concerning the service for the saints, it is superfluous for me to write to you, 2 for I know your forwardness, of which I boasted over you to the Macedonians, that Achaia was ready a year ago, and your zeal provoked many. 3 But I have sent the brothers, that our boasting over you may not be empty in this respect, that as I said you were prepared, 4 lest in any wise if the Macedonians come with me, and find you unprepared, we, not to say you, would be ashamed of this confidence.

5 I thought it necessary, therefore, to call the brothers, that they might go before to you and take up your promised bounty, that it might be ready as an act of freedom, and not as an act of constraint. 6 But [note] this, he that sows sparingly shall also reap sparingly, and he that sows bountifully shall reap also bountifully. 7 Let each one give as he chooses in his heart, not with regret, nor from necessity, for the God loves a cheerful giver. 8 And the God is able to cause every gift to abound to you, that having an ample sufficiency always of every thing,

you may abound in every good work; 9 as it is written [Ps. 112:97], He scattered abroad, he gave to the poor, his righteousness endures for ever.

10 And may he that furnishes seed for the sower and bread for food, multiply your seed for sowing, and increase the products of your righteousness, 11 you being enriched in every thing for all liberality, which induces through us thanksgiving to the God; 12 for the rendering of this service not only supplies the needs of the saints, but causes abundant thanksgiving to the God, 13 They, by the proof of this service, glorifying the God for your professed subjection to the gospel of the Christ, and for the liberality of the contribution to them and to all; 14 they themselves with desire longing after you, because of the abundant grace of the God on you. 15 Thanks be to the God for his unspeakable gift.

CHAPTER V. 10:1—12:21.

Paul replies to his traducers, and relates his sufferings and visions.

10:1. And I Paul exhort you by the meekness and gentleness of the Christ, who in person indeed am humble among you, but being absent am bold towards you; 2 and I desire, being present, not to be bold with the boldness with which I intend to be bold towards some that judge us as walking after the flesh. 3 We walk in the flesh indeed, but not after the flesh.

4 For the arms of our war are not of flesh, but are mighty to the God for the destruction of fortresses, 5 overthrowing reasonings, and every high thing that

is exalted against the knowledge of the God, and capturing every thought to the obedience of the Christ, 6 who is ready to punish all disobedience when your obedience shall be completed.

7 Look things in the face ; if any one trusts in himself that he is Christ's, let him again think this of himself, that as he is Christ's, so also are we. 8 For if I should boast very much of our authority which the master gave us for building up, not for pulling you down, I should not be ashamed. 9 Not that I think to terrify you by letters, 10 for his letters, say they, are mighty and powerful, but his bodily presence is weak, and his speech is contemptible.

11 Let such a one think this, that what we are in word by letter, being absent, such will we be in deed, being present. 12 For we dare not judge or compare ourselves with some who commend themselves, but they measuring themselves by themselves, are not wise. 13. But we will not boast of things not measured, but according to the measure of the rule, a measure which the God imparted to us, that we should come even to you.

14 For we do not stretch ourselves too much, as if we did not come to you, for we have come even to you in the gospel of the Christ. 15 We do not boast of things unmeasured in the labor of others, and we hope, your faith being increased, that we shall be magnified according to our rule for abundance, 16 to preach in fields beyond you, not to boast in another's rule of things prepared for us..

17 But he that glories, let him glory in master..

18 For not he that commends himself is approved, but he that the master commends.

11:1 I would that you could bear with me in a little folly, for I am zealous over you with a zeal of God; 2 for I espoused you to one man, to present you a pure virgin to the Christ. 3 But I fear lest as the serpent deceived Eve by his craft, so your minds should be corrupted from the simplicity which is in the Christ. 4 For if one coming preaches another Jesus whom we preached not, or you receive another spirit which you received not, or another gospel which you received not, you might well suffer him. 5 For I think I do not fall below the highest eminence of the apostles. 6 For if I am rude in speech, I am not in knowledge, but in every thing we are fully manifest among you.

7 Or did I do wrong in humbling myself, that you might be exalted, that I preached to you the gospel of the God gratuitously? 8 I robbed other churches, taking wages for your service; 9 and when I was with you and was in want, I was burdensome to no one, for the brothers that came from Macedonia supplied fully my need, and in every thing I kept myself, and will keep myself from being burdensome to you.

10 As the truth of Christ is in me, this boast shall not be stopped concerning me in the regions of Achaia. 11 Why? because I do not love you? God knows. 12 But what I do, I will do, to cut off an occasion from those who wish for an occasion, that in what they boast of, they may be found even as we are. 13 For such are false apostles, crafty workmen

transformed into apostles of Christ ; 14 and no marvel, for Satan himself is transformed into an angel of light. 15 It is no great thing, therefore, if his ministers are transformed as ministers of righteousness, whose end will be according to their works.

16 Again I say, let none think me foolish, but if you do think me so, even as foolish, bear with me, that I may boast a little. 17 What I say I speak not after master, but as in foolishness in this supposition of boasting. 18 Since many boast after the flesh, I will also boast. 19 You bear with fools pleasantly, being wise. 20 For if one makes slaves of you, you bear it ; if he devours you, if he takes you captive, if he carries you away, if he browbeats you.

21 I speak as to dishonor, as if we were weak. In that in which any one is proud, I speak foolishly, I also am proud. 22 Are they Hebrews? so am I ; are they Isralites ? so am I ; are they a seed of Abraham ? so am I ; 23 are they ministers of Christ ? I speak very foolishly, I am more ; in labors more abundant, in stripes above measure, in prisons very frequent, in deaths often.

24 From Jews five times I received forty [stripes] save one ; 25 three times was I smitten with rods ; once was I stoned ; three times was I shipwrecked, a night and a day I spent in the deep. 26 In journeys often, in dangers of rivers, in dangers from robbers, in dangers from my race, in dangers from Gentiles, in dangers in a city, in dangers in a desert, in dangers on a sea, in dangers among false brothers ; 27 in labor and toil, in watchings often, in hunger and thirst, in fastings, often in cold and nakedness.

28 Besides these things that are without, is that which presses on me daily, the care of all the churches. 29 Who is sick, and I am not sick? who is offended, and I burn not?

30 If I must boast, I will boast of things pertaining to my infirmity. 31 The God and father of our master Jesus knows, who is blessed for the ages, that I lie not. 32 In Damascus the ethnarch of Aretas the king guarded the city of the Damascenes to arrest me; 33 and I was let down by a rope basket through the wall, and escaped from his hands.

12:1 But it is not expedient for me to boast [of this]. For I will come to visions and revelations of master. 2 I knew a man in Christ fourteen years ago [44], whether in the body I know not, whether without a body I know not, the God knows, such a one was caught up to the third heaven. 3 And I knew such a man, whether in a body or whether without the body I know not, the God knows; 4 that he was caught up into the paradise, and heard unutterable words, which it is not lawful for man to speak. 5 Of such a one will I boast; of myself I will not boast, except of my infirmity.

6 For if I wish to boast, I shall not be foolish, for I speak the truth, but I spare you lest one should think of me beyond what he sees me to be, or hears from me. 7 And in the greatness of the revelations, that I might not be unduly elated, there was given me a thorn in the flesh, and an angel Satan to buffet me, that I might not be unduly elated. 8 Over this I besought the master thrice that he should depart from me. 9 And he said, My grace is sufficient for you,

power is perfected by infirmity. Most gladly therefore will I glory in my infirmities, that the power of the Christ may abide on me.

10 Wherefore I am well pleased in infirmities, in injuries, in necessities, in persecutions, in straits, for Christ ; for when I am weak then am I strong.

11 I have been foolish, but you have compelled me to be so, for I ought to be commended by you, for I am not below the eminence of the apostles, even if I am nothing ; 12 for the signs of an apostle were wrought among you in all patience, in signs and prodigies and powers. 13 For in what were you inferior to the rest of the churches, except that I was not burdensome to you ? forgive me this wrong.

14 Behold this third time I am ready to come to you, and I will not be burdensome to you ; for I seek not yours, but you ; for children ought not to provide treasures for the parents, but the parents for the children ; 15 and I would most gladly spend and be spent for your souls, even if the more I love you the less I am loved.

16 But be it so that I was not burdensome to you, but being crafty, caught you with guile ; 17 did any one whom I sent to you make a gain of you ? 18 I called for Titus and sent the brother with him. Did Titus make a profit from you ? did we not walk in the same spirit ? in the same tracks ?

19 Do you think that we again defend ourselves to you ? we speak before God in Christ ; all things, beloved, are for your upbuilding ; 20 for I fear lest perhaps when I come I shall not find you such as I wish, and that I shall be found not such as you wish,

lest perhaps there will be contention, envyings, strifes, evil speaking, whisperings, pride, insubordinations ; 21 lest when I come, my God will humble me again before you, and I shall mourn for many that have sinned and not repented of their impurity and fornication and lasciviousness which they have committed.

CHAPTER VI. 13:1—14.

Paul intends to visit Corinth and deal severely with offenders.

13:1 This third time I am coming to you ; at the mouth of two or three witnesses every word shall be established. 2 I said before, and I say now, as if being present with you a second time and again absent, to them that sinned before, and to all the rest, that if I come again I will not spare, 3 since you seek a proof of the Christ speaking in me, which is not weak with you, but is strong in you. 4 For if he was crucified from weakness, he notwithstanding, lives by a power of God, and we live with him by a power of God in you.

5 Prove yourselves, whether you are in the faith, prove yourselves, or have you not a higher knowledge of yourselves that Christ is in you, unless you are reprobates ? 6 But I hope you will know that we are not reprobates. 7 But I pray to the God that you may do no evil, not that we may be approved, but that you may act nobly, even if we should be as the disapproved ; 8 for we can do nothing against the truth, but for the truth. 9 For we are glad when we are weak and you are strong, and this we pray for, your being perfected.

10 Therefore, being absent, I write these things, that when I am present I may not use sharpness, according to the authority which the master gave me for building up, and not for pulling down. 11 Finally, brothers, farewell ; be perfected, be comforted, be of the same mind, be at peace, and the God of love and peace will be with you. 12 Salute one another with a holy kiss 13 All the saints salute you. 14 The grace of the master Jesus Christ, and the love of the God and the fellowship of the holy spirit be with you all.

5. *Paul to the Romans.* Corinth, 58 A. D.

CHAPTER I. 1: 1—32.

Jesus is a son of God, God appears by his works, the wickedness of the Gentiles.

1: 1 Paul, a servant of Christ Jesus, a called apostle, set apart for a gospel of God, 2 which he before announced by his prophets in the holy scriptures, 3 concerning his son, born of the seed of David as to the flesh, 4 declared a son of God in power as to a holy spirit, from a resurrection of the dead, Jesus Christ our Master, 5 by whom we obtained grace and apostleship, for the obedience of faith in all nations, in behalf of his name, 6 among whom are you, called of Jesus Christ, 7 to all who are in Rome, loved of God, called saints, grace be to you and peace from God our father and master Jesus Christ.

8 First, I thank my God by Jesus Christ for you all, that your faith is declared in all the world. 9 For

the God is my witness, whom I serve in my spirit in the gospel of his son, that I mention you incessantly, 10 always asking in my prayers that I may some time be so prospered by the will of the God that I may come to you.

11 For I desire to see you that I may impart to you some spiritual gift, that you may be strengthened; 12 that is, that I may be comforted among you by the mutual faith of you and me. 13 And I wish you not to be ignorant, brothers, that I often purposed to come to you, though hindered hitherto, that I might have some fruit among you, as among the rest of the Gentiles.

14 For I am a debtor both to Greeks and Barbarians, to wise and unwise; 15 so as far as it is in my power, I am desirous also to preach the gospel to you that are at Rome; 16 for I am not ashamed of the gospel, for it is a power of God for salvation to every one that believes, both to the Jew first, and to the Greek, 17 for in it is the righteousness of God revealed from faith to faith, as it is written [Hab. 2 : 4], And the just man shall live by faith. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth in unrighteousness; 19 because what is known of the God is made manifest among them, for the God showed it to them. 20 For his invisible [forces] are clearly seen from the creation of the world, being perceived by the things that are made, even his eternal power and deity, so that they are without excuse, 21 because knowing the God, they glorified him not as God, nor were thankful, but be-

came vain in their reasonings, and their foolish heart was darkened. 22 Saying that they were wise, they became foolish, 23 and changed the glory of the imperishable God into the likeness of perishable man, and of birds and quadrupeds and reptiles.

24 Wherefore the God also gave them up in the desires of their hearts, to impurity, to disgrace themselves among themselves, 25 because they changed the truth of the God by a lie, and worshipped and served the creature rather than the creator, who is blessed for the ages, Amen. 26 For this the God gave them up to disgraceful passions; for their women changed the natural use of their faculties for that which is against nature, 27 and the men also leaving the natural office of the woman, burned with their desire for one another, men with men committing shameful lewdness, and receiving in themselves the recompense of their error that was due; 28 and as they chose not to have the God by higher knowledge, the God gave them up to a reprobate mind, to do things absurd, 29 filled with all iniquity, ill nature, covetousness, malice, full of envy, murder, strife, craft, evil dispositions, whisperers, 30 slanderers, haters of God, injurious, supercilious, boastful, inventors of evil things, disobedient to parents, 31 inconsiderate, covenant breakers, without natural affection, implacable, 32 who knowing the ordinance of the God, that they who do such things are deserving of death, not only do the same, but concur with those who do them.

CHAPTER II. 2 : 1—29.

The Jews are equally wicked.

2 : 1 Wherefore you are inexcusable, O man, every one that judges, for in what you judge the other, you condemn yourself, for you that judge do the same things ; 2 but we know that the judgment of the God is according to truth against them that do such things. 3 And think you this, O man, that judges them that do such things and do the same, that you will escape the judgment of the God ? 4 Or despise you the riches of his goodness and long-suffering, not considering that the goodness of the God leads you to repentance ? 5 But according to your hardness, and impenitent heart, you are treasuring up for yourself wrath in a day of wrath and of a revelation of the righteous judgment of the God, 6 who will repay to each one according to his works ; 7 to them that by patient continuance in well doing, seek for glory and honor and immortality, life eternal ; 8 but to them that are contentious, not obeying the truth, but obeying unrighteousness, indignation and wrath, 9 distress and anguish on every soul of man that does evil, both the Jew first, and also the Greek ; 10 but glory and honor and peace shall be [awarded] to every one that does good, to the Jew first, and also to the Greek.

11 For there is no respect of persons with the God; 12 for as many as have sinned without law, will also be destroyed without law, and as many as have sinned with the law will also be judged by the law ; 13 for

not the hearers of law are just with the God, but the doers of law will be justified.

14 For when the Gentiles that have not the law, do by nature the things of the law, they not having a law are a law to themselves ; 15 who show the work of the law written in their hearts, their consciences testifying with them, and their reasonings with one another, accusing or excusing them, 16 in the day when the God will judge the secret acts of men, according to my gospel by Jesus Christ. 17 But if you are called a Jew, and rest on the law, and glory in God, 18 and know [his] will, and instructed by the law to approve of things that are excellent, 19 and trust that you are a guide to the blind, a light to them in darkness, 20 a teacher of babes, having a form of knowledge and truth in the law, 21 you then that teach another, do you not teach yourself ? you that preach not to steal, do you steal ? 22 you that tell [men] not to commit adultery, do you commit adultery ? you that abhor idols, do you commit sacrilege ? 23 you that boast of the law, through transgressing the law, do you dishonor the God ?

24 For the name of God is blasphemed because of you among the Gentiles, as it is written [Isa. 52:6]. 25 For circumcision profits indeed if you keep the law, but if you are a law breaker, your circumcision is made uncircumcision.

26 If then the uncircumcision keeps the ordinances of the law, will not its uncircumcision be counted for circumcision ? 27 and the uncircumcision of nature that keeps the law will judge you who with the letter and circumcision are a law breaker ; 28 for the Jew

is not that which is external, neither is circumcision external in flesh, 29 but the Jew is in that which is hidden, and circumcision is of heart, in spirit and not in a letter, the praise of which is not from men, but from the God.

CHAPTER III. 3:1—31.

The Jews were sinners under the law, believers are made righteous under the gospel.

3:1 What then is the pre-eminence of the Jew ? or what the profit of the circumcision [the Jews] ? 2 Much in every way, for first, that they were intrusted with the oracles of the God. 3 For what if some believed not ? will their unbelief overthrow the faith of the God ? 4 By no means, but let the God be true, and every man a liar ; as it is written, That you may be justified in your words, and overcome when you are judged. 5 But if our unrighteousness commends the righteousness of God, what shall we say ? Is the God unrighteous who inflicts the wrath ? I speak as a man. 6 By no means, else how will the God judge the world ? 7 for if the truth of the God abounded to his glory by my lie, why am I yet judged a sinner ? 8 and not also as we are slandered, and as some say that we say, that we will do evil that good may come, whose judgment is just ?

9 What then ? have we any advantage ? Not at all ; for we have before charged that both Jews and Greeks are all under sin, 10 as it is written [Ps. 14:1—3, etc.], There is none just, not even one ; 11 there is none that understands, there is none that

seeks the God, 12 all have declined, they have together become unprofitable, there is none that does good, not even one. 13 Their throat is an opened sepulcher, with their tongues they have used deceit, the poison of asps is under their lips, 14 their mouth is full of cursing and bitterness, 15 their feet are swift to shed blood, 16 destruction and misery are in their paths, 17 and the way of peace they have not known, 18 there is no fear of God before their eyes.

19 But we know that what the law says, it says to them that have the law, that every mouth may be stopped, and all the world be guilty before the God. 20 Wherefore by works of law shall no flesh be justified before him, for by law is a higher knowledge of sin. 21 But now without a law the righteousness of God is manifested, being witnessed by the law and the prophets, 22 and the righteousness of God is by the faith of Jesus Christ, in all and on all that believe, for there is no difference, 23 for all have sinned and come short of the glory of the God ; 24 being justified freely by his grace through the redemption that is by Christ Jesus, 25 whom the God set forth as a propitiation through faith in his blood, to show his righteousness, because of the passing by of sins that went before, in the forbearance of the God ; 26 to show his righteousness at the present time, that he might be just and justify him that is of faith.

27 Where then is the boasting [of the Jew] ? It is excluded. By what law ? of works ? no, but by the law of faith. 28 We conclude then that a man is jus-

tified by faith without works of law. 29 Is he a God of the Jews, and not of the Gentiles? Yes, of the Gentiles also, 30 since there is one God who justifies the circumcision by faith, and the uncircumcision by the [same] faith. 31 Do we then abrogate law by the faith? By no means, but we establish law.

CHAPTER IV. 4:1—25.

Justification by faith further considered.

4:1. What shall we say then, that Abraham our father as to the flesh, found? 2 For if Abraham was justified by works, he had a cause of boasting, but not before God. 3 For what says the scripture? And Abraham believed the God, and it was counted to him for righteousness [Gen. 15:6] 4 But to one that works, the reward is not reckoned by grace, but by debt, 5 but to one that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness, 6 as David also speaks of the blessedness of the man to whom the God counts righteousness without works, 7 saying [Ps. 31:32; 1:2], Blessed is the man whose iniquities are forgiven, and whose sins are covered, 8 blessed is the man to whom master imputes not sin.

9 Is this blessedness on the circumcision, or also on the uncircumcision? On the uncircumcision, for we say that the faith was counted to Abraham for righteousness. 10 How then was it counted? when he was circumcised? or when he was uncircumcised? Not when he was circumcised, but when he was un-

circumcised, 11 and he received the sign of circumcision, a seal of the righteousness of the faith that he had when he was not circumcised, that he might be a father of all that believe without circumcision, that the righteousness might be counted to them; 12 and a father not only of the circumcision, but also of those that walk in the steps of our father Abraham when he was not circumcised.

13 For the promise to Abraham and his seed that it should inherit the world [land], was not by the law, but by the righteousness of faith; 14 for if those of the law are heirs, the faith is made vain, and the promise is made void; 15 for the law works wrath, for where there is no law there is no transgression. 16 Therefore it is by faith, that it might be by grace, that the promise might be sure to all the seed, not to that which is of the law only, but also to that which is of the faith of Abraham, who is the father of us all.

17 As it is written [Gen. 17:5], I have made you a father of many nations, before God in whom he believed, who makes the dead live, and calls things that are not as things that are, 18 who against hope believed in hope, that he should be a father of many nations, according as it was said [Gen. 15:5], So shall your seed be. 19 And being not weak in the faith, he considered not his body dead, being about a hundred years old, nor the deadness of Sarah's womb [Gen. 17:57, 20 and he distrusted not the promise of the God by unbelief, but was strong in the faith, giving glory to the God, 21 being fully persuaded that what he promised he was able also to perform.

22 Wherefore it was counted to him for righteousness. 23 And it was not written for him only, that it was counted to him, 24 but also for us to whom it will be counted, if we believe on him that raised Jesus our master from the dead, 25 who was delivered up for our offenses, and raised [to life] for our justification.

CHAPTER V. 5:1—7:25.

Duties of believers.

5:1. Being justified therefore by faith we have peace with the God by our master Jesus Christ, 2 by whom also we have the access into this grace in which we stand, and rejoice in hope of the glory of the God ; 3 and not only this, but we glory also in affliction, knowing that the affliction works out patience, 4 and the patience approval, and approval hope, 5 and the hope makes not ashamed, for the love of the God is poured out in our hearts by a holy spirit given us. 6 For while we were yet weak, Christ died at the time for the ungodly. 7 For scarcely for a righteous man will one die, but for a good man some one perhaps would even dare to die. 8 But the God shows his love for us, because while we were yet sinners Christ died for us ; 9 much more then being justified by his blood, we shall be saved by him from the wrath. 10 For if while we were enemies we were reconciled to the God by the death of his son, we shall be saved by his life ; 11 and not only this, but we glory in the God by our master Jesus Christ, by whom we received the present reconciliation.

12 Therefore as by one man the sin entered into the world, and the death by the sin, and so passed over to all men, inasmuch as all sinned [in Adam] ; 13 for till the law sin was in the world, but sin is not imputed without a law ; 14 but death reigned from Adam to Moses, even over those that sinned not after similitude of Adam's transgression, who is a type of him that was to come. 15 But not as the fall also was the gift, for if by the fall of the one the many died, much more the grace of the God, and the gift by grace of the one man Christ Jesus, abounded to the many, 16 and not as by one that sinned is the gift ; 17 for if by one fall the death reigned by the one [man], much more will they that receive the abundance of the grace and of the gift of the righteousness reign in life by the one, Jesus Christ. 18 Therefore as by the one fall [judgment] came on all men to condemnation, so also by the one ordinance [it comes] on all men for justification of life. 19 For as by the disobedience of the one man the many were made sinners, so also by the obedience of the one will the many be made righteous. 20 And the law was added that the fall might abound, but where the sin abounded the grace is superabundant, 21 that as the sin reigned in death, so also the grace shall reign by righteousness in life eternal by Jesus Christ our master.

6:1 What shall we say then ? shall we continue in the sin that the grace may abound ? 2 By no means ; we who died to sin, how can we live in it ? 3 Or know you not that as many of us as were baptized into Christ Jesus, were baptized into his death ?

4 We were buried therefore by the baptism into the death, that as Christ was raised from the dead by the glory of the father, so we also should walk in newness of life. 5 For if we were planted together in the likeness of his death, much more shall we be in the likeness of his resurrection, 6 knowing that our old man was crucified with [him], that the body of the sin might be destroyed, that we should no longer serve sin, 7 for he that dies is freed from sin. 8 But if we died with Christ, we believe that we shall also live with him, 9 knowing that Christ having been raised from the dead, dies no more, death has no longer a dominion over him ; 10 for the death that he died, he died to sin once, but in what he lives, he liyes with the God [forever]. 11 And so do you also account yourselves dead to the sin, but living to the God in Christ Jesus. 12 Let not the sin reign in your mortal body that you should obey its desires, 13 nor present your members as instruments of unrighteousness to the sin, but present yourselves to the God as alive from the dead, and your members as instruments of righteousness for the God. 14 For sin must not have dominion over you, for you are not under law, but under grace. 15 What then? shall we sin because we are not under law? By no means; 16 know you not that to whom you present yourselves to obey, his servants you are whom you obey, whether of sin to death, or of obedience to righteousness? 17 But thanks to the God that you were servants of sin, but you have obeyed from the heart the form of doctrine whlich you were taught, 18 and being freed from the sin, you have become

servants of the righteousness. 19 I speak in the manner of men, because of the weakness of your flesh; for as you formerly presented your members as instruments of impurity and iniquity to iniquity, so now present your members as servants of the righteousness for sanctification. 20 For when you were servants of sin, you were free from righteousness. 21 What fruit had you then in things of which you are now ashamed? for their end is death. 22 But now being freed from the sin and made servants of the God, you have your fruit in sanctification, and the end a life eternal. 23 For the wages of sin is death, but the gift of the God is a life eternal in Christ Jesus our master.

7:1. Or know you not, brothers, for I speak to them that know law, that the law has dominion over the man as long as he lives? 2 for the wife is bound by law to the living husband; but if the husband dies, she is released from the law of the husband. 3 Therefore she will be called an adulteress if while her husband lives she is with another man; but if the husband has died she is free from the law, and is not an adulteress if she is [married] to another man. 4 So, my brothers, you have been killed to the law by the body of the Christ, that you should be [given] to another, to him that was raised from the dead, that we may bear fruit to the God. 5 For when we were in the flesh the sinful passions that were by the law wrought in our members to bear fruit for the death; 6 but now we are released from the law, having died to that by which we were held, so that we may serve with newness of spirit, and not

with the old age of the letter. 7 What shall we say then? is the law sin? by no means; indeed I did not know sin except by the law; for I had not known inordinate desire unless the law had said, You shall not desire inordinately. 8 But the sin taking occasion by the command, wrought in me all inordinate desire, for without a law sin was dead; 9 and I was alive without the law once, but when the command came, the sin revived, and I died; 10 and the command that was for life to me, the same was found to be for death; 11 for the sin taking occasion by the command deceived me, and by it killed me. 12 So that the law is holy, and the command holy and just and good. 13 Was then that which is good made death to me? By no means; but the sin, that it might appear to be sin, causing death in me by that which is good, that the sin might become exceedingly sinful by the command. 14 For we know that the law is spiritual, but I am of flesh, sold under the sin; 15 for what I do I know not, for what I will I do not, and what I hate, this I do. 16 But if what I will not, this I do, I consent to the law that it is good, 17 and now I no longer do this, but the sin that dwells in me; 18 for I know that in me, that is, in my flesh, dwells no good, for to will is present with me, but to do the good is not; 19 for the good that I will, I do not, but the evil that I will not, this I do. 20 But if what I will not this I do, it is no longer I that do it, but the sin that dwells in me. 21 I find then the law, that while I will to do the good, the evil is present with me.

22 For I consent to the law of the God as to the

inner man, 23 but I see another law in my members, warring against the law of my mind, and capturing me to the law of the sin that is in my members. 24 Wretched man that I am, who will deliver me from the body of this death? 25 Thanks be to the God [I obtain deliverance] by Jesus Christ our master. Therefore I myself with the mind serve a law of God, but with the flesh a law of sin.

CHAPTER VI. 8:1—39.

Body and spirit further considered.

8:1 There is therefore no condemnation for them that are in Christ Jesus, 2 for the law of the spirit of life in Christ Jesus has freed me from the law of sin and death; 3 for what was impossible for the law, inasmuch as it was weak through the flesh, the God sending his own son in the likeness of sinful flesh, and for sin condemned the sin in the flesh, 4 that the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the spirit.

5 For they that are after the flesh, mind the things of the flesh, and they that are after the spirit, the things of the spirit. 6 For the minding of the flesh is death, but the minding of the spirit is life and peace. 7 Because the minding of the flesh is enmity against God, for it is not subject to the law of the God, neither indeed can be. 8 And they that are in the flesh cannot please God.

9 But you are not in the flesh, but in the spirit, if a spirit of God dwells in you, but if any one has not a spirit of Christ, he is not his. 10 And if Christ is

in you, the body indeed is dead because of sin, but the spirit is life because of righteousness. 11 And if the spirit of him that raised up Jesus from the dead dwells in you, he that raised Christ from the dead will cause your mortal bodies to live by his spirit that dwells in you. 12 Therefore, brothers, we ought not to live in the flesh after the flesh ; 13 for if you live after the flesh, you will presently die, but if by a spirit you kill the doings of the flesh, you will live. 14 For as many as are led by a spirit of God, they are sons of God. 15 For you have not received a spirit of bondage again to fear, but you have received a spirit of adoption, by which you cry Abba, father. 16 The same spirit bears witness with our spirit that we are children of God ; 17 and if children, then heirs, heirs of God and joint heirs with Christ, that if we suffer together, we may be glorified together. 18 For I judge that the sufferings of the present time are not worthy [to be named] before the glory to be revealed for us. 19 For the earnest expectation of the creation looks for the revelation of the sons of the God. 20 For the creation was subjected to vanity, not willingly, but by him that subjected it, in hope, 21 that the same creation should be freed from the bondage of destruction, [and brought] into the glorious liberty of the sons of the God.

22 For we know that all the creation groans and is in pain together till now, 23 and not only it, but we ourselves also who have the first fruit of the spirit, groan within ourselves, waiting for adoption, the redemption of our bodies.

24 For we are saved by the hope, but the hope that is seen, is not hope, for what one sees, why does he hope for it? 25 but if we hope for what we see not, we patiently wait for it.

26 In like manner also the spirit helps our infirmity, for we know not what we should pray for as we ought, but the same spirit makes intercession for us, with groans that cannot be uttered; 27 and he that searches hearts knows the mind of the spirit, for it intercedes for saints. 28 And we know that all things work together for good to them that love the God, to them that are called according to his purpose.

29 For whom he foreknew he also predestined to be conformed to the image of his son, that he might be a firstborn among many brothers; 30 and whom he predestined, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What then shall we say to these things? if the God is for us, who will be against us? 32 He that spared not his own son, but gave him up for us all, how will he not with him give us all things? 33 Who will bring a charge against God's elect? He that justifies is God. 33 Who is he that condemns? he that died is Christ, but rather who was raised up, [and] who is also at the right hand of the God, and who intercedes for us.

35 What will separate us from the love of the Christ? Trouble? or distress? or persecution? or famine? or nakedness? or peril? or sword? 36 As it is written [Ps. 41:22 (23)], For you we are killed all the day, we are counted as sheep for slaughter;

37 but in all these things we more than conquer, through him that loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor empires, nor things present, nor things to come, 39 nor height, nor depth, nor any other creature, will be able to separate us from the love of the God which is in Christ Jesus our master.

CHAPTER VII. 9 : 1—11 : 36.

The Jews rejected for a time only.

9 : 1 I say the truth in Christ, I lie not, my conscience testifying with me in a holy spirit, 2 that I have great sorrow and constant pain in my heart; 3 for I have wished that I might be accursed from the Christ for my brothers, for my relations as to flesh, 4 who are Isralites, whose are the adoption, and the glory, and the covenants, and the giving of the law, and the service and the promises, 5 whose are the fathers, and of whom is the Christ as to the flesh, who is over all, a god blessed for the ages, Amen. 6 But not as though the word of the God had failed, for those of Isral are not all Isral, 7 neither were the seed of Abraham all children [of God], but in Isaac shall your seed be called [Gen. 21 : 12], 8 that is, the children of the flesh, these are not the children of the God, but the children of the promise are reckoned for a seed.

9 For this is the word of promise [Gen. 18 : 10], According to this time will I come, and Sarah shall have a son. 10 And not this only, but Rebecca also

being with child by one our father Isaac, 11 the children being not yet born, nor having done any thing, good nor evil, that the purpose of the God according to election might stand, not of works, but of him that calls, 12 it was said to her [Gen. 25 : 23], The elder shall serve the younger, 13 as it is written [Mal. 1 : 2, 3], Jacob I loved, but Esau I hated.

14 What shall we say then ? is there injustice with the God ? By no means, 15 for he says to Moses [Ex. 33 : 12], I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 Therefore it is not of him that wills, nor of him that runs, but of the God that shows mercy ; 17 for the scripture says to Pharoe [Ex. 9 : 16], For this cause I raised you up, to show my power in you, that my name might be declared in all the earth. 18 Therefore he has mercy on whom he will, and whom he will he hardens.

19 You will say then, Why does he yet find fault ? for who has resisted his will ? 20 Indeed, man, who are you that reply against the God ? shall the thing formed say to him that formed it, Why did you make me thus ? 21 Or has not the potter of clay a right of the same mass to make one vessel for honor, and another for dishonor ? 22 And if the God, wishing to show his wrath, and make known his power, endured with much long-suffering vessels of wrath fitted for destruction, 23 and that he might make known the riches of his glory on vessels of mercy which he before prepared for glory, 24 us whom he called, not of the Jews only, but also of the Gentiles, [who can object ?]

25 As also he said in Hosea [2: 25], I will call Not my people, My people, and Not loved, Loved, 26 and in the place where it was said to them, You are not my people, there shall they be called sons of the living God [Hos. 1: 10]. 27 But Isaiah cries [10: 22], concerning Isral, Though the number of the sons of Isral is as the sands of the sea, a remnant [only] will be saved. 28 For he will finish the account and cut it short in righteousness, for a short account will master make [of men] on the earth; 29 and as Isaiah said [1: 9], Unless master Sabaoth had left us a seed, we should have been as Sodom, and should have resembled Gomorre.

30 What shall we say, then? that the Gentiles who did not pursue righteousness, have attained righteousness, the righteousness that is from faith; 31 but Isral who pursued a law of righteousness, has not nor found a law of righteousness. 32 Why? because [they sought] it not from faith, but by works of law; for they stumbled at that stone of stumbling; 33 as it is written, [Isa. 8: 14; 28: 16; 10: 11], Behold I lay in Zion a stone of stumbling and a rock of offense, and he that believes on him shall not be ashamed.

10: 1 Brothers, the good pleasure of my heart, and [my] prayer to the God for Isral is, for their salvation. 2 For I bear them witness that they have a zeal for God, but not according to higher knowledge. 3 For ignoring the righteousness of the God, and seeking to establish their righteousness, they have not submitted themselves to the righteousness of the God; 4 for Christ is the end of law for righteousness to every one that believes.

5 For Moses describes the righteousness of the law, that the man who does these things shall live by them [Lev. 18 : 5]. 6 But the righteousness by faith says thus, Say not in your heart, who will ascend into heaven ? that is, to bring Christ down, 7 or who will descend into the abyss ? that is, to bring Christ up from the dead. 8 But what does it say ? The word is nigh you, in your mouth and in your heart, that is, the word of the faith that we preach.

9 For if you confess master Jesus with your mouth, and believe in your heart that the God raised him from the dead, you will be saved. 10 For with the heart it is believed to righteousness, and with the mouth it is confessed to salvation. 11 For the scripture says [Isa. 28 : 16], None that believes on him shall be ashamed. 12 For there is no distinction of Jew or Greek, for the same master of all is rich to all that call on him ; 13 for every one that calls on master will be saved [Joel 2 : 32]. 14 How then will they call on one in whom they have not believed ? and how will they believe on one of whom they have not heard ? and how will they hear without a preacher ? 15 and how will they preach unless they are sent ? as it is written [Isa. 52 : 7], How beautiful are the feet of them that publish good news of peace, that publish good news of good things !

16 But all have not obeyed the gospel, for Isaiah says [53 : 1], Master, who believed our report ? 17 Faith then comes by hearing, and hearing by a word of God. 18 But I say, Did they not hear ? Indeed, [they did]. Their sound went out into all the earth, and their words to the end of the world.

19 But I say, Did not Isral know ? Moses says first, I will provoke you to jealousy by what is not a nation, and by a foolish nation I will excite you to anger. 20 But Isaiah is very bold, and says [65:1, 2], I was found by them that sought me not, I was made manifest to them that inquired not after me. 21 But of Isral he says [63:27], All the day have I stretched my hands to a disobedient and contradicting people.

11:1 I say then, has the God cast off his people ? By no means ; for I am an Isralite of the stock of Abraham, of the tribe of Benjamin. 2 The God has not cast off his people whom he foreknew. Know you not that the scripture says in Elijah, when he intercedes with the God against Isral, saying, 3 Master, they have killed your prophets, they have dug down your altars, and I alone am left, and they seek my life. 4 But what says the response ? I have left me seven thousand men who have not bowed the knee to Bel. 5 So also at this time there is a remnant according to the election of grace. 6 And if it is by grace, it is no more by works, otherwise grace is no more grace ; but if it is of works it is no more of grace, otherwise work is no more work. 7 What then ? what Isral sought, that he attained not, but the election attained it, and the rest were blinded. 8 As it is written [Deut. 29:4 ; Isa. 29:11], The God has given them a spirit of slumber, eyes that they should not see, and ears that they should not hear to this day. 9 And David says [Ps. 69:22], Let their table be a trap and a snare, and an offense and a stumbling block to them, 10 and let their eyes be darkened that they may not see, and let them bow down their backs always.

11 I say then, Did they stumble that they should fall? By no means, but by their fall the salvation [has come] to the Gentiles, to provoke them to emulation. 12 For if their fall is the riches of the world, and their decline the riches of the Gentiles, how much more will their fulness be?

13 For I speak to you, Gentiles, inasmuch as I am an apostle of the Gentiles, I glorify my office, 14 if perhaps I may excite my flesh to emulation, and save some of them. 15 For if their rejection is the reconciliation of the world, what will their taking back be but life from the dead? 16 And if the firstfruit is holy, so is the mass; and if the root is holy, so are the branches; 17 and if some of the branches were broken off, and you being a wild olive, were grafted in among them, and partake of the root and fatness of the good olive tree, 18 boast not against the branches; and if you do boast, you bear not the root, but the root you.

19 You will say then, The branches were broken off that I might be grafted in. 20 Well, they were broken off for unbelief, and you stand by faith, be not high-minded, but fear; 21 for if the God spared not the natural branches, he will not spare you. 22 See therefore the goodness and severity of God; to them that fall, severity; but to you, the goodness of God, if you continue in the goodness, otherwise you also will be cut off; 23 and they if they continue not in unbelief, will be grafted in, for the God is able to graft them in again. 24 For if you were cut from an olive wild by nature, and contrary to nature grafted into a noble olive, how much more will

they according to nature be grafted into their own olive tree ? 25 For I wish you not to be ignorant, brothers, of this mystery, that you be not wise in your own conceits, that partial blindness has happened to Isral till the fullness of the Gentiles comes in ; 26 and so all Isral will be saved, as it is written [Isa. 59 : 20], The deliverer will come from Zion, and he will turn away ungodliness from Jacob ; 27 and this shall be their covenant from me when I take away their sins. [Jer. 31 : 33.] 28 As to the gospel, they are enemies for your sakes ; as to the election, they are loved for the fathers' sakes. 29 For the gifts and calls of the God are not repented of.

30 For as you were formerly disobedient to the God, but now have obtained mercy by their disobedience, 31 so also they are now disobedient, that they may obtain mercy by your mercy. 32 For the God has included all in disobedience, that he may have mercy on all. 33 O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments ! and his ways cannot be traced ! 34 For who knew the mind of master the God ? or who was his counselor ? 35 or who first gave to master, that it might be returned to him ? 36 For of him, and by him, and for him, are all things. To him be the glory for the ages, Amen.

CHAPTER VIII. 12 : 1—21.

Christian duties.

12:1 I exhort you therefore, brothers, by the mercies of the God, to present your bodies a living sacri-

fice, holy, acceptable to the God, [which is] your reasonable service ; 2 and be not conformed to this age, but be transformed to the renewing of the mind, that you may prove what is the will of the God, the good and well pleasing and perfect.

3 For I say by the grace given me, to every man that is among you, not to be high minded beyond what he ought to be, but to think soberly as the God has imparted to each a measure of faith. 4 For as in one body we have many members, and all the members have not the same office, so we who are many are one body in Christ, and severally members one of others ; 6 and having different gifts according to the grace given us ; if prophecy, let us prophesy according to the analogy of the faith ; 7 or if a ministry, let us attend to our ministry ; or he that teaches, on teaching ; 8 and he that exhorts, on exhorting ; let him that distributes act with liberality ; him that rules, with diligence, and him that pities, with cheerfulness.

9 Let love be without hypocrisy ; abstain from that which is evil, adhere to what is good ; 10 in brotherly love be tenderly affectioned one to another, in honor preferring one another. 11 Be not slothful in business, be fervent in spirit serving the master ; 12 be joyful in hope, be patient in affliction, be persistent in prayer.

13 Impart to the need of saints, pursue hospitality, 14 bless the persecuting, bless and curse not ; 15 rejoice with the rejoicing, and weep with the weeping ; 16 have the same mind one toward another, mind not

high things, but consort with the low ; be not wise in your own conceit.

17 Return to no one evil for evil, provide things honorable before all men. 18 If possible, as far as depends on you, be at peace with all men. 19 Avenge not yourselves, beloved, but give place to wrath, for it is written [Deut. 32 : 35], Vengeance is mine, I will repay, says master. 20 If therefore your enemy is hungry, feed him, if he is thirsty, give him drink, for doing this, you will heap coals of fire on his head. 21 Be not overcome by evil, but overcome evil with good.

CHAPTER IX. 13 : 1—14.

Rulers to be respected.

13 : 1 Let every soul be subject to superior authorities, for there is no authority except from God, and those that are, are ordained by the God. 2 So that one who resists the authority opposes the ordinance of the God, and they that oppose bring condemnation on themselves. 3 For rulers are not a terror to a good work, but to an evil one. Will you not fear the authority ? Do good and you will have praise from her ; 4 for she is a minister of God to you for good, but if you do evil, fear, for she bears not the sword in vain ; for God's minister is an avenger for wrath to him that does evil.

5 Wherefore it is necessary to be in subjection not only because of wrath, but also because of conscience. 6 For this cause also pay taxes, for ministers of God are continually attending to this very thing. 7 Pay

all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, and honor to whom honor is due. 8 Owe no man any thing, but to love one another, for he that loves another has fulfilled the law. 9 For you shall not commit adultery, you shall not kill, you shall not steal, you shall not desire inordinately, and if there is any other command, it is comprehended in this saying, to wit, You shall love your neighbor as yourself. 10 Love does no evil to a neighbor, love therefore is the fullness of the law.

11 And this, knowing the time, for it is the hour in which we should be already awaked from sleep, for the salvation is nearer than when we first believed. 12 The night is far spent, and the day is at hand, let us put off therefore the works of darkness, and let us put on the arms of the light. 13 Let us walk gracefully as in the day, not in riotings and drinkings, not in loungings and wantonness, not in strife and envying, 14 but do you put on the master Jesus Christ, and make no provision for the desires of the flesh.

CHAPTER X. 14 : 1—15 : 13.

We should not judge brothers harshly, but be mutually helpful and forbearing.

14 : 1 And receive one that is weak in the faith, but engage not in doubtful disputes. 2 One believes that he can eat all things, but he that is weak eats herbs. 3 Let not him that eats despise him that eats not, and let not him that eats not, judge him that eats, for the God has received him. 4 Who are you that judge another's seryant? to his own master he stands

or falls, and he shall be made to stand, for the master is able to make him stand. 5 One makes a distinction between days, and another judges every day alike. Let each one be fully persuaded in his own mind. 6 He that observes the day, observes it to the master, and he that observes not the day, observes it not to master ; and he that eats, eats for master, for he gives the God thanks ; and he that eats not, eats not for master, and gives the God thanks. 7 None of us lives for himself, and none dies for himself, 8 for if we live, we live for the master, and if we die, we die for the master, whether therefore we live or whether we die, we are the master's. 9 And for this, Christ died and lived [again], to rule both dead and living: 10 But why do you judge your brother? and why do you set at nought your brother? for we must all stand at the judgment seat of the God. 11 For it is written [Isa. 45:23], As I live, says master, every knee shall bow to me, and every tongue shall confess to God. 12 Each of us therefore shall give account of himself to the God.

13 Let us therefore no longer judge one another, but do you rather judge this, that none shall put a stumbling block or an occasion to fall in his brother's way. 14 For I know, and am persuaded in master Jesus, that nothing is unclean in itself, but to one that thinks a thing unclean, to him it is unclean. 15 For if your brother is grieved by your meat, you walk no longer in love ; destroy not with your meat one for whom Christ died. 16 Let not your good be blasphemed, 17 for the kingdom of the God is not

meat and drink, but righteousness and peace, and joy in a holy spirit.

18 For he that in these serves Christ is well pleasing to the God and approved by men. 19 Let us therefore follow peace, and things that make for the edification of one another. 20 Destroy not for meat the work of the God ; all things are pure, but [any thing] is evil to the man that eats with offense. 21 It is good neither to eat meat nor drink wine, nor any thing by which a brother stumbles or is made weak. 22 If you have faith, have it with yourself before the God. Blessed is he that condemns not himself in what he approves, 23 but he that doubts is condemned if he eats, because he eats not from faith, for what is not from faith is a sin.

15 : 1 But we that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us please his neighbor in what is good for edification ; 3 for the Christ also pleased not himself, but as it is written [Ps. 69 : 9], The reproaches of them that reproached you fell on me ; 4 for what things were written before [our times] were written for our instruction, that through the patience and consolation of the scriptures, we might have hope.

5 And may the God of patience and consolation grant to you to think the same thing among yourselves, according to Christ Jesus, 6 that being like minded, you may with one mouth glorify the God and father of our master Jesus Christ. 7 Wherefore help one another, even as the Christ has helped you, to the glory of the God.

8 For I say that Christ was made a minister of circumcision for the truth of God, to confirm the promises of the fathers, 9 and that the Gentiles should glorify the God for his mercy, as it is written [2 Sam. 22 : 50 ; Ps. 26 : 49 (50)], Therefore I will confess you among nations, and sing to your name. 10 And again he says [Deut. 32 : 43], Rejoice, nations, with his people ; 11 and again [Ps. 117 : 1], Praise the master, all nations, and let all the people praise him ; 12 and again, Isaiah says [11 : 10], There shall be a root of Jesse, and he shall stand up to rule the nations, and in him shall nations hope. 13 And may the God of hope fill you with all joy and peace in believing, that you may abound in the hope, by the power of a holy spirit.

CHAPTER XI. 15 : 14—33.

Personal notices and first conclusion.

15 : 14 And I am myself also persuaded of you, my brothers, that you are full of goodness, filled with all knowledge, able also to admonish one another ; 15 but I have written to you the more boldly in part, brothers, as reminding you again, because of the grace given me by the God, 16 that I should be a minister of Christ Jesus to the Gentiles, serving the gospel of the God, that the offering of the Gentiles may be received favorably, being sanctified by a holy spirit. 17 I have therefore this glory in Christ Jesus with respect to the God, 18 for I dare not speak of what Christ has not wrought by me for the obedience of the Gentiles by word and work, 19 by

the power of signs and prodigies, by the power of the spirit; so that I have fully preached the gospel of the Christ from Jerusalem and around even to Illyricum, 20 and [in doing] so I have been desirous to preach where Christ was not named, that I might not build on another's foundation ; 21 but as it is written [Isa. 52 : 15], Those to whom nothing was told of him, they shall hear, and they who had not heard shall understand.

22 Wherefore I was also hindered many times from coming to you ; 23 but now having no longer a place in these parts, and having had a desire for many years to come to you, 24 when I go to Spain I will come to you, for I hope, passing through, to see you, and to be sent forward there by you, if I might be somewhat filled with you.

25 But now I go to Jerusalem ministering to the saints ; 26 for Macedonia and Achaia have been pleased to make a certain contribution for the poor saints at Jerusalem. 27 They have been pleased [to do this], and their debtors they are ; for if the Gentiles have partaken of their spiritual goods, they ought also to minister to them with temporal goods. 28 Having performed these tasks, therefore, and sealed this benefit to them, I will come by you to Spain, 29 and I know that when I come to you, I shall come in the fullness of the blessing of Christ.

30 But I intreat you by our master Jesus Christ, and by the love of the spirit, to strive together with me in your prayers for me before the God, 31 that I may be delivered from the disobedient in Judea, and that my service which is for Jerusalem may be ac-

ceptable to the saints ; 32 that I may come to you with joy by the will of the God, and be refreshed with you,³³ and may the God of peace be with you all, Amen.

CHAPTER XII. 16 : 1—27.

Commendation of Phebe, salutations, and final conclusion.

16 : 1 And I commend to you our sister Phebe, who is a minister of the church in Cenchrea, 2 that you may receive her in master worthily of the saints, and aid her in whatever business she needs, for she has aided many, and myself also.

3 Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus, 4 who exposed their own necks for my life, to whom not only I, but all the churches of the Gentiles, give thanks, 5 and the church at their house, Salute Epainetus my beloved, who is the firstfruit of Asia for Christ. 6 Salute Mary, who labored much for us.

7 Salute Andronicus and Junias [Peter and John], my kinsmen and my fellow prisoners, who are distinguished among the apostles, and who were before me in Christ. 8 Salute my beloved Amplias in master. 9 Salute Urbanus, our fellow-laborer in Christ, and my beloved Stachus. 10 Salute Apelles, approved in Christ. Salute the family of Aristobulus. 11 Salute Herodion my kinsman. Salute the family of Narcissus, who are in master. 12 Salute Tryphena and Tryphosa, who have labored in master. Salute the beloved Persis, who has labored much in master. 13 Salute the elect Rufus in master, and his mother

and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. 15 Salute Philologos and Julias, Nereus and his sister, and Olympas, and all the saints with them.

16 Salute one another with a holy kiss; all the churches of the Christ salute you. 17 And I exhort you, brothers, to mark them that cause divisions and scandals, contrary to the doctrine which you learned, and withdraw from them, 18 for such serve not our master Christ, but their own bellies, and by their good speaking and imposing arguments they deceive the hearts of the innocent. 19 For your obedience has come forth to all, and therefore I rejoice over you, but I wish you to be wise for that which is good, and simple as to what is evil.

20 And may the God of peace crush the Satan under your feet shortly. The grace of our master Jesus Christ be with you. 21 Timothy my fellow laborer salutes you, and Lucius and Jason, and Sosipater my kinsmen.

22 I Tertius, who wrote this letter, salute you in master. 23 Gaius my host and the host of the whole church, salutes you. Erastus, treasurer of the city [Corinth], salutes you, and Quartus the brother. 24 The grace of our master Jesus Christ be with you all, Amen.

25 And to him that is able to strengthen you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery sealed up from times of the ages, 26 but now made manifest by the scriptures of the prophets, and according to the order of the eternal God, made known

for the obedience of faith in all nations, 27 to the only wise God, by Jesus Christ, be glory for the ages, Amen.

6. *James.* Jerusalem, 62 A. D.

CHAPTER I. 1 : 1—27.

Concerning trials, wisdom, the good gifts of God, and pure religion.

1 : 1 James, a servant of God and master Jesus Christ, to the twelve tribes in the dispersion, greeting: 2 Count it all a joy, my brothers, when you fall into manifold trials, 3 knowing that your trying works patience; 4 but let patience have a perfect work, that you may be perfect and complete, wanting in nothing.

5 And if any of you lack wisdom, let him ask from the God who gives liberally and reproaches not, and she shall be given him; 6 but let him ask in faith, not doubting, for he that doubts is like a wave of the sea driven with a wind and tossed. 7 For let not that man think that he shall receive any thing from the master. 8 A man of a doubtful mind is unstable in all his ways. 9 And let the humble brother rejoice in his exaltation; 10 and the rich in his humiliation, for he will pass away like a flower.

11 For the sun has no sooner risen with his heat than he dries up the grass, and its flower falls off, and the beauty of its appearance is destroyed; so also the rich man fades away in his journeyings. 12 Blessed is the man who endures trial, for when he is proved he will receive the crown of the life, which he prom-

ised to them that love him [Rev. 4: 9]. 13 Let none say when he is tried, I am tried by God, for the God cannot be tried by evils, and he tries no one ; 14 but each one is tried by his own desire when he is drawn away [from duty] and enticed ; 15 then the desire conceives, and brings forth sin, and the sin when it is finished, brings forth death.

16 Be not deceived, my beloved brothers, 17 every good giving and every perfect gift comes down from above, from the father of the lights, with whom there is no variableness nor shadow of turning. 18 Of his own will begat he us, by the word of truth, that we might be a kind of first fruit of his creatures. 19 And so, my brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man works not a righteousness of God.

21 Wherefore putting away all filth, and the overflowing of malice, receive in meekness the ingrafted word which is able to save your souls. 22 But be doers of [the] word, and not hearers only, deceiving yourselves. 23 For if any one is a hearer of [the] word, and not a doer, he is like a man that considers his natural face in a mirror, 24 for he considers himself and goes away, and immediately forgets what manner of man he was. 25 But he that looks carefully into the perfect law, the law of liberty, not being a forgetful hearer, but a doer of work, this man will be blessed in his doing. 26 If any one seems to be religious, and bridles not his tongue, but deceives his heart, that man's religion is vain. 27 Pure religion and undefiled before the God and father is this,

to visit orphans and widows in their affliction, and to keep one's self unspotted from the world.

CHAPTER II. 2:1—26.

Faith must be accompanied with good works.

2:1 My brothers, have not the faith of our glorious master Jesus Christ with respect for persons. 2 For if there comes into your synagogue a man with a gold ring, in splendid clothes, and there comes in also a poor man, in mean clothing, 3 and you look on the man wearing the splendid clothes, and say, Sit here in a good place, and say to the poor man, Stand there, or sit under my footstool, 4 are you not partial among yourselves, and do you not become judges with evil reasonings ?

5 Hear, my beloved brothers, has not the God chosen the poor in this world rich in faith, and heirs of the kingdom that he promised to them that love him ? 6 But you have dishonored the poor man ; do not the rich oppress you ? and do they not drag you to the judgment seats ? 7 do they not blaspheme the noble name by which you are called ? 8 But if you keep the royal law according to the scriptures, You shall love your neighbor as yourself [Lev. 19:18], you will do well, 9 but if you have respect for persons, you commit sin, and are rebuked by the law as transgressors. 10 For whoever keeps the whole law and fails in one point, is guilty of all ; 11 for he that said, You shall not commit adultery, said also, You shall not kill. If therefore you commit not adultery, but kill, you are a transgressor of the law.

12 So speak and so act as men who are about to be judged by the law of liberty ; 13 for he shall have judgment without mercy, that has showed no mercy ; mercy triumphs over judgment.

14 What is the profit, my brothers, if one says he has faith, and has not works ? can the faith save him ? 15 And if a brother or a sister is naked, and in want of daily food, 16 and one of you says to them, Go in peace, be warmed, and be filled, and gives them not the things for the body, what is the profit ? 17 So also faith, if it has not works, is dead being alone. 18 But one may say, You have faith, and I have works, show me your faith without works, and I will show you my faith by my works.

19 You believe that there is one God ; you do well, the demons also believe and tremble. 20 But will you know, O vain man, that the faith without works is in vain ? 21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar ? 22 You see that the faith wrought with his works, and by the works was the faith made perfect ; 23 and the scripture was fulfilled which says [Gen. 15 : 6], Abraham believed the God, and it was counted to him for righteousness, and he was called a friend of God.

24 So you see that by works a man is justified, and not by faith only. 25 In like manner also was not Rahab the harlot justified by works, when she received the messengers, and sent them off another way ? 26 for as the body without a spirit is dead, so the faith without works is dead also.

CHAPTER III. 3:1—18.

Too many should not be teachers.

3:1 Be not many teachers, my brothers, knowing that we shall receive a greater judgment. 2 For in many things we all offend, and if any man offends not in word, he is a perfect man, able also to bridle their whole body; 3 and if we put bits in the mouths of horses, that they may obey us, we turn aside the whole body. 4 Behold also the ships, though so great, and driven by strong winds, they are turned by a very small helm wherever the impulse of the pilot wishes. 5 So also the tongue is a small member, but it also boasts of great things; behold how small a fire kindles a great wood! 6 And the tongue is a fire, the tongue is a world of iniquity set over our members, it defiles the whole body and sets on fire the wheel of generation, and is set on fire by gehenna.

7 For every species of beasts and birds and reptiles, and things in the sea, is tamed, and has been tamed by man, 8 but the tongue can no man tame, it is an irrepressible evil, full of deadly poison; 9 with it we bless the master and father, and with it we curse the men who are made in the likeness of God. 10 Out of the same mouth come forth blessing and cursing; these things, brothers, ought not so to be. 11 Does a fountain from the same opening send forth the sweet and bitter? 12 My brothers, can a fig tree bear olives? or a vine figs? so you cannot make salt water sweet.

13 Who among you is wise and intelligent? let

him show from his noble life his works in the meekness of wisdom. 14 But if you have bitter envy and spite in your hearts, boast not, nor lie against the truth. 15 This is not the wisdom that comes down from above, but is earthly, psychic [and] demon-like. 16 For where envy and contention are, there are disorders and every evil work. 17 But the wisdom from above, is first pure, then peaceable, gentle, full of mercy and good fruits, without partiality and without hypocrisy; 18 and the fruit of righteousness is sown in peace by them that make peace.

CHAPTER IV. 4:1—17.

Wars, evil speaking and presumption rebuked.

4:1 Whence come wars and contentions among you? come they not from your desires that war in your members? 2 You desire and have not, you kill and envy and cannot obtain, you fight and war, and have not, because you ask not; 3 you ask, and receive not, because you ask amiss, to consume things on your pleasures. 4 Adulterers, know you not that the friendship of the world is enmity to the God? whoever therefore will be a friend of the world is made an enemy of the God. 5 Or think you that the scripture says in vain, The spirit that dwells in us desires inordinately to envying. 6 But he gives more grace, wherefore he says, The God resists the proud, but gives grace to the humble. 7 Submit yourselves therefore to the God; resist the devil and he will flee from you. 8 Draw nigh to the God and he will draw nigh to you; cleanse your hands, sin-

ners, and purify your hearts, double minded ones. 9 Lament and mourn and weep, let your laughing be turned into mourning and your joy into sorrow; 10 humble yourselves before master, and he will exalt you.

11 Speak not against one another, brothers, he that speaks against a brother or condemns his brother, speaks against the law, and condemns the law, and if you condemn the law, you are not a doer of law, but a judge. 12 The law-giver and judge are one, who is able to save and to destroy; but who are you that judge a neighbor?

13 Come now, you that say, To-day and to-morrow we will go into such a city, and labor there a year, and go about and make money, 14 who know not what will be on the morrow, for what is your life? for you are a vapor that appears for a little while and vanishes away. 15 Instead of this you should say, If the master will, we shall both live and do this or that; 16 but now you glory in your boasting; all such glorying is evil. 17 To him therefore that knows how to do good, and does it not, to him it is a sin.

CHAPTER V. 5:1—20.

The rich rebuked, the coming of Christ to be waited for, the sick to be prayed for.

5:1 Come now, the rich, weep and lament for the miseries that are coming on you; 2 your riches have decayed, your garments are moth-eaten, 3 your gold and silver have become corroded, and their poison

will be a witness against you, and will consume your flesh like fire ; you have laid up treasures in the last days. 4 Behold the wages of your laborers that harvested your fields, kept back by you, cries aloud, and the cry of the harvesters has entered into the ears of master Sabaoth. 5 You have lived in luxury on the earth, and fared delicately, you have nourished your hearts in a day of slaughter. 6 You condemned and murdered a righteous one, and he did not resist you.

7 Therefore, brothers, have long patience till the coming of the master. Behold the husbandman waits long for the precious fruit of the earth, having long patience over it till it receives the former and the latter rain. 8 Do you also have long patience, confirm your hearts, for the coming of the master is at hand. 9 Complain not, brothers, against one another, that you be not condemned, behold the judge stands at the doors.

10 Take an example, brothers, of bearing ills, and of long suffering, from the prophets, who spoke in the name of master. 11 Behold we call them that suffer happy ; you have heard of the patience of Job, and you see the end of master, for he is compassionate and merciful.

12 And above all, my brothers, swear not, neither by heaven nor by the earth, nor by any other oath, but let your yes be yes, and your no, no, lest you fall under condemnation.

13 Is any of you afflicted ? let him pray ; is any one happy ? let him sing psalms ; 14 is any one sick among you ? let him send for the presbyters of the

church, and let them pray for him, anointing him with oil, in the name of the master, 15 and the prayer of faith will save the sick man, and the master will raise him up, and if he has committed sins, they will be forgiven him.

16 Confess your faults one to another, and pray one for another, that you may be healed ; the urgent prayer of a righteous man avails much. 17 Elijah was a man of like passions with us, and he prayed earnestly that it might not rain, and it rained not on the earth for three [two] years and six months ; 18 and again he prayed, and the heavens gave rain, and the earth brought forth her fruit [1 Kings 18:42, 45].

19 Brothers, if any one among you is misled from the truth, and one converts him, 20 let him know that he who converts a sinner from the error of his way, saves a soul from death, and hides a multitude of sins.

7. *Peter, I.* Rome, 64 A. D.

CHAPTER I. 1:1—25.

Jesus foretold by the prophets, believers should be holy.

1:1 Peter, an apostle of Jesus Christ, to the elect strangers in the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 according to the foreknowledge of God the father, by sanctification of the spirit, to obedience and a sprinkling of the blood of Jesus Christ, grace to you, and peace be multiplied. 3 Blessed be the God and father of our master Jesus

Christ, who according to his great mercy begat us anew to a living hope, by a resurrection of Jesus Christ from the dead, 4 for an inheritance indestructible and undefiled and unfading, kept in the heavens for you, 5 who are kept in the power of God by faith for salvation ready to be revealed in the last time, 6 in which you rejoice, though now for a little while, if need be, you are grieved by various trials, 7 that the proving of your faith, which is more precious than gold that perishes, though it is tried by fire, may be found for praise and glory and honor at the revelation of Jesus Christ, 8 whom not having seen him, you love, in whom though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory, receiving the end of the faith, a salvation of souls, 10 concerning which salvation the prophets inquired, and searched diligently, who prophesied before concerning the grace [bestowed] on you, 11 inquiring what person, or what time the spirit of Christ that was in them, signified, when it testified first concerning the sufferings of Christ, and after these, the glories, 12 to whom it was revealed, that not for them, but for us, they ministered those things that have now been declared to you by them that preached the gospel to you with a holy spirit sent from heaven, into which things angels desire to look.

13 Wherefore girding up the loins of your minds, be sober, hoping to the end for the grace to be brought to you at the revelation of Jesus Christ, 14 as children of obedience, not fashioning yourselves according to the desires in your ignorance,

15 but according as he that calls you is holy, be you also holy in all [your] actions, 16 for it is written, [Lev. 11:14 ; 19:2 ; 20:26], Be you holy, for I am holy. 17 And if you call on a father, who without respect for persons, judges according to every man's work, pass the time of your sojourning in fear, 18 knowing that you were not redeemed with perishable things, with silver or with gold, from your vain mode of life, received by tradition from your fathers, 19 but by the precious blood of Christ, as a lamb without blemish and without spot ; 20 foreknown indeed before the founding of the world, but manifested in the last times for you, 21 who believe through him in God that raised him from the dead, and gave him glory, so that your faith and hope are in God.

22 Having purified your souls by obeying the truth, to unfeigned love of the brothers, love one another from the heart fervently, 23 being born again, not from perishable seed, but imperishable, by the word of God, that lives and abides. 24 For all flesh is grass, and all its glory is a flower of grass ; the grass withers and the flowers fall off, 25 but the word of master abides forever, and this is the word that was preached to you.

CHAPTER II. 2:1—3:22.

All right doing enjoined.

2:1 Putting away, therefore, all malice and all guile and hypocrisies, and murders, and all evil speakings, 2 as newborn babes desire the pure milk of the word, that you may grow by it to salvation,

3 if indeed you have tasted that the master is good.
4 to whom coming [as a] living stone, disapproved by men, but chosen by God [and] precious; 5 do you also yourselves, as living stones, be built into a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ. 6 For it is contained in the scripture [Isaiah 28:16], Behold I lay in Zion a chief corner stone, elect, precious, and he that believes on him shall not be ashamed. 7 To you therefore that believe, he is precious, but to the disobedient, the stone which the builders rejected, the same has become the head of a corner, 8 and a stone of stumbling and a rock of offense; they stumble at the word, for which they were appointed.

9 But you are a chosen race, a royal priesthood, a holy nation, a peculiar people, that you may declare the virtues of him that called you out of darkness into his marvelous light, 10 who formerly were not a people, but now are a people of God, who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you, as strangers and pilgrims, abstain from the desires of the flesh, which war against the soul, 12 having your mode of life honorable among the Gentiles, that whereas they speak against you as evil doers, seeing your good works, they may glorify the God in the day of visitation.

13 Be subject to every ordinance of man, because of the master, whether to the king as the superior, 14 or to governors, as sent by him for the punishment of evil doers and the praise of them that do well; 15 for so is the will of the God that by well

doing you may silence the ignorance of foolish men ; 16 as free, and not as having freedom for a cloak of wickedness, but as servants of God.

17 Honor all men, love the brotherhood, fear the God, respect the king. 18 Servants, be subject in every thing to your masters, not only to the good and gentle, but to the perverse ; 19 for this is a grace if for the knowledge of God one suffers, enduring pain [inflicted] unjustly. 20 For what glory is it if doing wrong and being punished, you bear it ? but if doing right, and suffering, you bear it, this is a grace with God.

21 For you were called for this, for Christ also suffered for us, leaving you an example that you should follow on in his steps, 22 who did no wrong, neither was deceit found in his mouth, 23 who when reviled, reviled not back ; suffering, he threatened not, but gave himself up to him that judges justly ; 24 who himself bore our sins in his body on the tree, that we being freed from the sins might live for righteousness, by whose stripes you were healed. 25 For you were as sheep gone astray, but now you have returned to the shepherd and bishop of your souls.

3:1 In like manner, wives be subject to your husbands, that if some obey not the word, they may be gained by the conversation of their wives without a word, 2 they observing your pure mode of life, in fear [of God], 3 whose adorning let it not be that of plaited hair, and of wearing jewels of gold, or putting on costly apparel, 4 but let the hidden man of the heart [be adorned] with the imperishable

[beauty] of a meek and quiet spirit, which before the God is of great price.

5 For so formerly did the holy women who hoped in God adorn themselves, being subject to their husbands, 6 as Sarah obeyed Abraham, calling him master, whose children you are, doing good and not fearing any terror.

7 Let husbands likewise live according to knowledge, as with a weaker female vessel, giving them all honor as fellow heirs of the grace of life, that your prayers be not hindered.

8 Finally, let all be like minded, sympathizing, loving the brothers, compassionate, humble, 9 not returning evil for evil, nor railing for railing, but on the contrary blessing, for you were called for this, that you may inherit blessing. 10 For he that wishes to love life and to see good days, let him withhold his tongue from evil and his lips from speaking guile, 11 and let him abstain from evil, and do good, let him seek peace and pursue it; 12 for the eyes of master are on the righteous, and his ears [attend] to their prayer, but master's face is against them that do evil.

13 And who will injure you if you are followers of good? 14 But even if you suffer for righteousness, blessed are you, and fear not their fear nor be dismayed, 15 but sanctify master the Christ in your hearts, and be ready always for a defense to every one that asks you for a reason of the hope that is in you, but [reply] with meekness and fear, 16 having a good conscience, that in what they speak against

you, they may be ashamed who revile your good conduct in Christ.

17 For it is better to suffer doing good, if the will of the God allows, than doing evil, 18 for Christ also suffered once for sins, a just one for the unjust, that he might lead us to the God, being killed indeed in flesh, but made alive in spirit, 19 in which he went and preached to the spirits in prison, 20 who were formerly disobedient, when the long suffering of the God waited in the days of Noah while the ark was prepared, in which a few, that is eight souls, were saved by water, 21 as to which also the anti-type baptism now saves us, not a putting away of the filth of the flesh, but the answer of a good conscience to God, by a resurrection of Jesus Christ, 22 who is at the right hand of the God, having gone to heaven, angels and authorities and powers being made subject to him.

CHAPTER III. 4 : 1—19.

The end of all things is at hand.

4 : 1 Christ therefore having suffered in the flesh, arm yourselves with the same mind, for he that suffered in flesh has ceased from sin, 2 that you may no longer live the rest of time in the desires of men, but by a will of God ; 3 for the time past is sufficient to have wrought the will of the Gentiles, having walked in lasciviousness, inordinate desires, wine drinking, revelings, carousings and unlawful idolatries, 4 in which they think it strange that you run not with them to the same criminal excess, speaking

evil of you, 5 who shall give an account to him that is about to judge living and dead.

6 And for this was the gospel preached to the dead, that they might be judged in the manner of men in flesh, and live in the manner of God in spirit.

7 But the end of all things is at hand, be therefore sober, and watch in proseuches. 8 Above all things have true love one for another, for love hides a multitude of sins. 9 Be hospitable one to another, without complaining; 10 as each has received a gift, minister the same one to another, as good stewards of the many colored grace of God

11 If any one speaks, let him speak as oracles of God; if any one ministers, let him minister as of the strength which the God supplies, that the God may be glorified in all [things] by Jesus Christ, to whom belongs the glory and the power to the ages of the ages, Amen.

12 Beloved, think not strange the conflagration which is among you to try you as if some strange thing happened to you, 13 but if you partake of the sufferings of the Christ, rejoice, that you may rejoice, exulting at the revelation of his glory. 14 If you are reproached for the name of Christ, blessed are you, for the spirit of the glory and of the God rests on you. 15 But let none of you suffer as a murderer, or as a thief, or as an intermeddler with others.

16 But if one suffers as a Christian, let him rejoice, and glorify the God in this name; 17 for it is time for the judgment to begin from the house of the God, 18 and if the righteous man is saved with difficulty, where will the ungodly and the sinner appear?

19 Let those therefore that suffer according to the will of the God, commit their souls [to him] as to a faithful creator, in well doing.

CHAPTER IV. 5:1—14.

Presbyters admonished.

5:1 Presbyters who are among you, I exhort, who am a co-presbyter, and a witness of the sufferings of the Christ, and a partaker of the glory to be revealed : 2 Feed the flock of the God, which is among you, not from constraint, but willingly ; not for base gain, but of a ready mind, 3 not as lording it over estates, but as being examples for the flock ; 4 and when the chief shepherd shall appear, you will receive the unfading crown of the glory.

5 In like manner do you, younger ones, be subject to the presbyters, and do you all be clothed with humility in respect to one another, for the God resists the proud, but gives grace to the humble. 6 Humble yourselves therefore under the mighty hand of the God, that in due time he may exalt you, 7 casting all your care on him, for he cares for you.

8 Be sober, watch, your adversary diabolus, as a roaring lion, goes about seeking whom he may devour, 9 whom resist steadfast in the faith, knowing that the same sufferings are endured by your brothers in the world.

10 And may the god of all grace who called you to his eternal glory in Christ Jesus, when you have suffered a little while, himself perfect, establish, strength-

en [and] confirm [you]. 11 To him be the power for the ages, Amen.

12 By Silvanus, a faithful brother as I suppose, I have written to you in few words, exhorting and protesting that this is the true grace of the God in which you stand. 13 The elect [church] in Babylon [Rome] salutes you, and Mark my son [not John Mark]. 14 Salute one another with a kiss of love. Peace be with you all who are in Christ.

PERIOD II. 135—150 A. D.

Fourteen second century letters assuming to be apostolic, the first advance on the apostles.

1. *To the Thessalonicans, II.*

CHAPTER I. 1 : 1—2 : 17.

The church commended, the coming of Jesus delayed.

1 : 1 Paul, and Silvanus, and Timothy, to the church of the Thessalonicans in God our father and master Jesus Christ, 2 grace be to you and peace from God the father and master Jesus Christ:

3 We ought to thank the God always for you, brothers, as is fit, because your faith increases greatly, and the love of each one of you all for one another abounds, 4 so that we ourselves glory in you in the churches of the God, for your patience and faith in all your persecutions and afflictions which you have endured, 5 a token of the just judgment of the God, that you may be made worthy of the kingdom of the God, for which you suffer, 6 since it is just with God to repay affliction to them that afflict you, 7 and to you who are afflicted, rest with us at the revelation of the master Jesus from heaven with his mighty angels, 8 in a flame of fire, taking vengeance on them that know not God, and obey not the gospel

of our master Jesus, 9 who shall suffer punishment, [even] destruction from the presence of the master, and from his glorious power, 10 when he shall come to be glorified in his saints, and to be admired among all that believed, for our testimony was believed by you, in that day. 11 For which cause we also pray always for you, that our God will count you worthy, and complete [in you] all the good pleasure of goodness, and the work of faith with power, 12 that the name of our master Jesus may be glorified by you, and you by him, according to the grace of our God and of master Jesus Christ.

2:1 But we beseech you, brothers, as to the coming of our master Jesus Christ and our being gathered to him, 2 that you be not soon moved in mind nor terrified, neither by a spirit nor by a saying, nor by a letter as by us, as if the day of master was at hand.

3 Let none deceive you in any way, for he will not come unless there comes first the apostacy [of the constellations, Isa. 34:4, and Joel 2:30, 31, etc.], and the man of sin [the little horn of Dan. 7:1—28], the son of perdition is revealed, 4 who opposes and exalts himself above every thing called a god or an object of worship, so that he will sit in the temple of the God, showing himself that he is a god.

5 Do you not remember that I told you of these things while I was yet with you? 6 And now you know what restrains him, that he may be revealed in his own time; 7 for the mystery of iniquity already inworks, but he holds him back for the present till he is put away from the midst [of the celestials],

8 and then the wicked one [the little horn of Dan. 7:1—28] will be revealed, whom the master will consume with a breath of his mouth, and overthrow with the brightness of his coming [Isa. 11:4], whose coming is after the working of the Satan in all power, and and in false signs and prodigies, 10 and all wicked deception for them that perish, because they received not the love of the truth that they might be saved. 11 And for this cause the God sends them an inworking of error, that they may believe the lie, 12 that all may be condemned who believe not the truth, but were pleased with the iniquity.

13 But we ought always to thank the God for you, brothers, loved by master, that the God chose you from the beginning for salvation by sanctification of spirit and a belief of the truth, 14 to which he called you by our gospel, that you should be a glorious possession of our master Jesus Christ.

15 So then, brothers, stand firm and hold the traditions which you were taught, whether by word or by our letter. 16 And may our master Jesus Christ himself and our God and father who loved us and gave us eternal consolation and good hope by grace, 17 comfort your hearts and strengthen you in every good work and word.

CHAPTER II. 3:1—18.

Prayers requested, and the disorderly ordered to be excommunicated.

3:1 Finally, brothers, pray for us that the word of the master may run and be glorified, as it is also with with you, 2 and that we may be rescued from ab-

surd and evil men, for the faith is not for all, 3 but the master is faithful, who will strengthen you and guard you from the evil one. 4 And we trust in master concerning you, that you both do and will do what we charge you; 5 and may the master direct your hearts in the love of the God and the patience of the Christ.

6 And I charge you brothers, in the name of the master Jesus Christ, to withdraw yourselves from every brother that walks disorderly, and not after the traditions which they have received from us; 7 for you know yourselves how you ought to follow us, for we were not disorderly among you, 8 neither did we eat bread from any one for nothing, but working with labor and toil, night and day, that we might not be burdensome to any of you. 9 Not that we have not a right [to do otherwise], but that we might give you a pattern, that you should imitate us. 10 For when we were with you we gave you this charge, If any one will not work, let him not eat [at the church tables]. 11 For we hear that some among you walk disorderly, not working, but going about [in idleness]. 12 And we charge and exhort such by our master Jesus Christ, that they work quietly, and eat their own bread.

13 But as for you, brothers, be not weary in well doing. 14 And if any one disobeys our word by this letter, mark that man, and have no association with him, that he may be ashamed, 15 and count him not as an enemy, but admonish him as a brother. 16 And may the master of peace himself give you peace always, and in every way; may the master be with you

all. 17 The salutation with my hand, Paul's, which is the sign in every letter, so I write. 18 The grace of our master Jesus Christ be with you all..

2. *To the Colossians.*

CHAPTER I. 1 : 1—2 : 15.

The work and dignity of Jesus.

1 : 1 Paul, an apostle of Christ Jesus by a will of God, and Timothy the brother, 2 to the saints in Colosse and the faithful brothers in Christ, grace be to you and peace from God our father. 3 We thank the God [and] father of our master Jesus Christ, always praying for you, 4 hearing of your faith in Christ Jesus, and the love which you have for all the saints, 5 for the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the gospel, 6 which is present among you as it also is in all the world, and is fruitful and increased [every where], as it also is among you, from the day that you heard and fully understood the grace of the God in the truth, 7 as you learned from Epaphras our loved fellow-servant, who is a faithful minister of the Christ for you, 8 and who has shown us your spiritual love. 9 For this cause also from the day that we heard, we do not cease praying for you and asking that you may be filled with the higher knowledge of his will in all wisdom and spiritual understanding, 10 that you may walk worthily of the master in every thing pleasing [to God], being fruitful in every good work, and increas-

ing in the higher knowledge of the God, 11 strengthened with all power according to the power of his glorious one, for all patience and long suffering with joy, 12 giving thanks to the father, who fitted us for a part of the inheritance of the saints [angels] in the light, 13 who delivered us from the authority of the darkness and translated us into the kingdom of the son of his love, 14 in whom we have the redemption, the forgiveness of the sins; 15 who is the image of the invisible God, the first begotten of all creation; 16 for all things were created by him, the things in the heavens and the things on the earth, the visible and the invisible, whether thrones or dominions, or empires or authorities, all things were created by him and for him; 17 and he is before all things, and all things exist by him, 18 and he is the head of the body, the church, who is the beginning, a firstborn from the dead, that he might be pre-eminent in all things.

19 For [God] was pleased that in him all fullness should dwell, 20 and by him to reconcile all things to himself, making peace by the blood of his cross, by him, whether things on earth or things in the heavens. 21 And you being formerly alienated and enemies to the mind by the evil works, yet now has he reconciled 22 in his body of flesh, by the death [that he suffered], to present you holy and spotless and blameless before him, 23 if you continue in the faith founded and established and unmoved from the hope of the gospel which you heard, which was preached in all creation that is under heaven, of which I Paul was made a minister.

24 Now I rejoice in the sufferings for you, and fill up the remains of the afflictions of the Christ in my flesh for his body, which is the church, 25 of which I was made a minister according to the dispensation of the God given me for you, to declare fully the word of the God, 26 the mystery hid from the ages and generations, but it is now made known to his saints, 27 to whom the God wished to show the riches of the glory of this mystery among the nations, which is Christ in you the hope of the glory, 28 which we declare, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ, 29 for which I labor also, earnestly striving according to his working inwrought in me with power.

2:1 For I wish you to know what a great conflict I have for you, and for them in Laodicea, and for as many as have not seen my face in flesh, 2 that their hearts may be comforted, being knit together in love, and for all the riches of the full assurance of the understanding, for a higher knowledge of the mystery of the God, 3 in which are hid all the treasures of wisdom and knowledge [Sophia and Gnosis].
4 But this I say, that no one may mislead you by persuasive words; 5 for if I am even absent in the flesh, nevertheless in the spirit I am with you rejoicing and seeing your order and the firmness of your faith which is in Christ. 6 As then you received the Christ Jesus the master, walk in him, 7 founded and built up in him and established in the faith, as you were taught, abounding in thanksgiving.

8 See that no one may make a spoil of you through

philosophy and vain deceit, according to the tradition of men, according to the constellations of the world, and not according to Christ; 9 for in him dwells all the fullness of the deity bodily.

10 And you are complete in him, who is the head of every empire and authority, 11 in whom you are circumcised with a circumcision made without hand, by putting off the body of the flesh by the circumcision of the Christ, 12 being buried with him in the baptism, in which also you are raised up with him by the effective faith of the God who raised him from the dead.

13 And you being dead in trespasses and in the uncircumcision of your flesh, he has made you live with him, having forgiven you all the trespasses; 14 and blotting out the handwriting of ordinances which was against us, he took it away from the midst, nailing it to the cross, 15 [and] having stripped [disarmed] the empires and authorities, he made a show of them openly, triumphing over them by it.

CHAPTER II. 2:16—4:11.

Duties.

2:16 Let no one judge you therefore in meat or in drink, or in respect of a feast, or new moon, or sabbaths, 17 which are shadows of things to come, but the body is Christ's. 18 Let no one that wishes to do it, rob you of your prize by a humiliation and a worship of angels, going into things which he has not seen, vainly puffed up by the mind of his flesh, 19 and not holding the head, from which all the body, sup-

plied and knit together by joints and tendons, increases with an increase of the God.

20 If you died with Christ from the constellations of the world, why do you dogmatize as if being in the world? 21 touch not, taste not, handle not; 22 all of which perish with the actions [and are] according to commands and doctrines of men, 23 things that have a show of wisdom in voluntary worship and humiliation, and in not sparing the body, not of any value against indulging the flesh.

3:1 If therefore you are raised up with the Christ seek the things above, where the Christ is, sitting at the right hand of the God. 2 Consider things above, and not things on the earth; 3 for you are dead, and your life is hid with the Christ in the God. 4 When the Christ our life shall appear, then you also will appear with him in glory.

5 Kill therefore in your members that are on the earth, fornication, impurity, passion, evil desires and covetousness, which is idolatry, 6 for which comes the wrath of the God; 7 in which you also formerly walked, when you lived in them, 8 but now do you put away also all these, wrath, anger, malice, blasphemy, vile conversation from your mouth. 9 Lie not one to another, having put off the old man with his deeds, 10 and put on the new man renewed in higher knowledge after the image of him that created him, 11 where there is not Greek nor Jew, circumcision nor foreskin, Barbarian, Scythian, slave or freeman, but Christ is all in all.

12 Put on, therefore, as the elect of the God, holy and beloved, bowels of mercy, kindness, humility,

meekness, long suffering, 13 forbearing and forgiving one another ; if you have a charge against any; as the Christ forgave you, so do you also forgive. 14 But over all [put on] love, which is a bond of perfection, 15 and let the peace of the Christ rule in your hearts, for which you are called in one body, and be thankful. 16 Let the word of the Christ dwell in you richly, teaching in all wisdom, and admonishing one another, in psalms, hymns and spiritual songs, singing with grace in your hearts to the God ; 17 and whatever you do, in word or in deed, do all in the name of the master Jesus Christ, giving thanks to the God and father for him.

18 Wives, be subject to your husbands, as is fit, in master; 19 husbands, love your wives, and be not bitter against them ; 20 children, obey your parents in all things, for this is well pleasing in master ; 21 fathers, vex not your children, that they be not disheartened ; 22 servants, obey in all things your masters, as to flesh, not with eye-service, as pleasing men, but in sincerity of heart, fearing the master. 23 Whatever you do, work with a will, as for the master, and not for men, 24 knowing that from master you will receive the recompense of the inheritance. Serve the master Christ ; 25 for he that does wickedly will receive for what he did wickedly, and there is no respect of persons [with the God].

4:1 Masters, give to your servants what is just and right, knowing that you also have a master in heaven.

CHAPTER III. 4 : 2—18.

Concluding admonitions and notices.

4 : 2 Attend constantly at the proseuche, watching in it with thanksgiving, 3 praying at the same time also for us, that the God will open for us a door for the word, that we may declare the mystery of the Christ, for which I am also bound, 4 that I may show it as I ought to speak. 5 Walk in wisdom before those without, redeeming the time, 6 and let your speech always be graceful, seasoned with salt [good sense], that you may know how you ought to answer each one.

7 As to the things concerning me, Tychicus the beloved brother and faithful minister and fellow servant in master, will tell you, 8 whom I have sent to you for this, that he may learn the things concerning you, and comfort your hearts, 9 with Onesimus, the faithful and beloved brother, who is from you; they will tell you of all things here. 10 Aristarchus, my fellow captive, salutes you, and Mark, sister's son of Barnabas, concerning whom you received commands, if he comes to you receive him, 11 and Jesus called Justus, who are of the circumcision; these only are co-workers for the kingdom of the God, who have been a comfort to me. 12 Epaphras, who is of you, a servant of Christ Jesus, always agonizing for you in the proseuches, that you may stand perfect and complete in all the will of the God, salutes you. 13 for I testify of him that he has great anxiety for you, and for those in Laodicea, and those in Hierapolis. 14 Luke,

the beloved physician, and Demas, salute you. 15 Salute the brothers in Laodicea, and Nymphas, and the church at his house. 16 And when this letter is read with you, cause it also to be read in the church of the Laodiceans, and do you also read that from the Laodiceans. 17 And say to Archippus, Attend to your ministry that you received in master to fully perform it. 18 The salutation by my hand, Paul; remember my bonds. The grace be with you.

3. *To the Ephesians.*

CHAPTER I. 1 : 1—2 : 22.

The blessings of God's elect, and the abrogation of the Jewish law.

1 : 1 Paul, an apostle of Christ Jesus, by a will of God, to the saints in Ephesus and the faithfuls in Christ Jesus, 2 grace be to you, and peace from God our father and master Jesus Christ. 3 Blessed be the God and father of our master Jesus Christ, who has blessed us with all spiritual blessings among the celestials in Christ, 4 as he chose us in him before the founding of the world, that we should be holy and without spot before him, 5 predestining us in love, for the adoption of sons to him by Jesus Christ, according to the good pleasure of his will, 6 to the praise of the glory of his grace, which he bestowed on us in the beloved, 7 in whom we have redemption by his blood, a remission of the sins according to the riches of his grace, 8 which he extended abundantly to us in all wisdom and judgment, 9 making known to us the mysteries of his will according to his good pleas-

ure which he purposed in him, 10 for the dispensation of the fullness of the times, to comprehend all things in the Christ, the things in the heavens, and the things on the earth, in him, 11 in whom we also are made to inherit, predestined according to the purpose of him who inworks all things after the counsel of his will, 12 that we should be to the praise of his glory who first hoped in the Christ.

13 Among whom also are you who heard the word of truth, the gospel of your salvation, in whom also having believed you were sealed by the holy spirit of the promise, 14 which is an earnest of your inheritance for the redemption of the possession, to the praise of his glory.

15 Therefore, I also having heard of your faith in the master Jesus, and love for all the saints, 16 cease not to give thanks for you, making mention of you in my prayers, 17 that the God of our master Jesus Christ, the glorious father will give you a spirit of wisdom and revelation in a higher knowledge of him, 18 that the eyes of your hearts may be enlightened to know what is the hope of his call, and what are the riches of the glory of his inheritance among the saints [angels], 19 and what is the exceeding greatness of his power towards us who have believed according to the inworking of his mighty power, 20 which he exerted on the Christ, raising him from the dead. And he sat on his right hand among the celestials, 21 above every empire and authority and power and dominion and every name that is named, not only in this age but in that to come, 22 and he put all things in subjection under his feet, and made him

head over all things for the church 23 which is his body, the fullness of him that fills all things in all [ways].

2 : 1 And you [has he rescued] who were dead in trespasses and sins, 2 in which you walked after the aeon of this world, after the ruler, the authority of the air, the spirit that now inworks in the sons of disobedience, 3 among whom we all had our conversation in the desires of the flesh, doing the will of the flesh and of the minds, and were by nature children of wrath, even as the rest.

4 But the god being, rich in mercy; for his great love with which he loved us 5 when we were dead in the trespasses, made us alive with the Christ ; by grace are you saved, 6 and raised us up, and made us sit together among the celestials in Christ Jesus, 7 that he might show to the ages to come the superabundant riches of his grace in goodness on us in Christ Jesus, 8 for by grace are you saved through faith, and that not from you it is the gift of God. 10 For we are his work, created in Christ Jesus; for good works which the God before provided that we should walk in them.

11 Wherfore remember that you were formerly Gentiles in the flesh, called uncircumcised, by what is called the circumcision made by hand in the flesh, 12 that at that time you were without Christ, alienated from the polity of Isral, and strangers to the covenants of the promise, having no hope and being without God in the world. 13 But now in Christ Jesus, you who were formerly far off are brought nigh by the blood of the Christ, 14 for he is our

peace who made both one and broke down the wall of division between us, 15 the enmity, by his flesh abolishing the law of commands with [its] dogmas, that he might make in himself one new man, making peace, 16 and that he might reconcile both in one body to the God by the cross, killing the enmity by it; 17 and he came and preached peace to you that were far off and to them that were nigh. 18 For by him we both have access by one spirit to the father. 19 Therefore, you are no longer strangers and foreigners but fellow citizens with the saints [angels], and of the family of God, 20 built on the foundation of the apostles and the prophets, Christ Jesus himself being the chief corner stone, 21 in whom all the building fitted together, grows into a holy temple in master, 22 in whom you also are built up into a dwelling of the God in the spirit.

CHAPTER II. 3:1—21.

The calling of the Gentiles.

3:1 For this I Paul the prisoner of the Christ Jesus for you Gentiles, 2 if you have heard of the dispensation of the grace of the God given to me for you, 3 that by a revelation the mystery was made known to me, as I wrote before in few words, 4 that reading you might be able to understand my knowledge of the mystery of the Christ, 5 which in other generations was not made known to the sons of men as it is now revealed to his holy apostles and prophets by the spirit, 6 that the Gentiles are fellow-heirs and of the same body and partakers with them

of the promise in Christ Jesus, by the gospel 7 of which I am made minister, according to the gift of the grace of the God which is given me by the in-working of his power. 8 To me the least of all saints was this grace given, that I should preach among the Gentiles the unsearchable riches of the Christ, 9 to make all know what is the dispensation of the mystery hid from the ages, in the God who created all things, 10 that now might be seen by the empires and the authorities among the celestials, through the church, the many colored wisdom of the God, 11 according to the purpose of the ages which he made in Christ Jesus our master, 12 by whom we have boldness and access in confidence by faith in him.

13 Wherefore I beg [you] not to faint in my afflictions for you which are your glory. 14 For this I bow my knees to the father 15 from whom all the family in heaven and on earth is named, 16 that he will grant you according to the riches of his glory to be strengthened with power by his spirit in the inner man, 17 that the Christ may dwell in your hearts by the faith, 18 that being rooted and founded in love you may be strong to apprehend with all the saints what is the breadth and length and depth and hight, 19 and to know the love of the Christ that exceeds knowledge, that you may be filled with all the fullness of the God.

20 To him who is able to do beyond all that we can ask or think according to the power that inworks in us, 21 to him be the glory in the church in Christ Jesus for all the generations of the ages of ages, Amen.

CHAPTER III. 4 : 1—32.

Unity to be maintained and the new life perfected.

4 : 1 I therefore the prisoner in master exhort you to walk worthily of the call by which you were called, 2 with all humility and meekness, with long suffering, forbearing one another in love, 3 giving diligence to keep the unity of the spirit in the bond of the peace. 4 There is one body and one spirit as you are called in one hope of your call, 5 one master, one faith, one baptism, 6 one God and father of all, who is over all and with all and in all; 7 but to each of us the grace is given according to the measure of the gift of Christ.

8 Wherefore he says [Ps. lxvii. (lxviii.), 19] When he ascended on high, he captured a captivity, he gave gifts to men. 9 But that he ascended, what was it but that he first descended into the lower regions of the earth? 10 He that descended is the same that also ascended above all heavens that he might fill all [worlds]. 11 And he gave some apostles, some prophets, some evangelists and some pastors and teachers 12 for the perfecting of the saints for the work of the ministry, to build up the body of the Christ, 13 till we all come in the unity of the faith and of a higher knowledge of the son of God, to be a perfect man to the measure of the stature of the fullness of the Christ, 14 that we be no longer children tossed like waves and carried about by the craft of men, by wiles in the method of error; 15 but speaking the truth in love, may grow into him in all things

who is Christ the head, 16 from whom all the body fitted together and compacted by the supply of every joint according to the measure of every part, makes an increase of the body for building itself up in love.

17 This then I say and testify in master, that you no longer walk as the rest of the Gentiles do in the vanity of their minds, 18 having the mind darkened, alienated from the life of the God by the ignorance that is in them because of the hardness of their hearts ; 19 who being past feeling have given themselves up to excess, to work all uncleanness with greediness. 20 But you did not so learn the Christ, 21 if indeed you were taught by him, as the truth is in Jesus ; 22 that you put off as to the former mode of life, the old man that is corrupt after the deceitful desires, 23 and that you be renewed in the spirit of your mind ; 24 and put on the new man created after God in righteousness and true holiness.

25 Wherefore putting away lying, speak every one truth to his neighbor, for we are members one of another. 26 Be angry and sin not, let not the sun go down on your wrath 27 nor give place to the devil.

28 Let him that stole steal no more, but rather labor, doing some good work with the hands that he may have something to give to him that needs.

29 Let no vile word proceed from your mouth, but whatever is good for needed edification that it may give grace to them that hear ; 30 and grieve not the holy spirit of God by which you are sealed for the day of redemption.

31 Let all bitterness and anger and wrath and cla-

mor and evil speaking be put away from you with all malice, 32 and be kind one to another, merciful forgiving one another as the God in Christ forgave you.

CHAPTER IV. 5:1—6:24.

Social and domestic duties, and our contest with invisible foes.

5:1 Be therefore followers of the God as dear children, 2 and walk in love as the Christ also loved you and gave himself for you, an offering and a sacrifice to the God for a perfume of good odor ; 3 but fornication and all impurity or covetousness, let them not be named among you as becomes saints ; 4 and filthiness and foolish talking and jesting, things that are not becoming, but rather giving thanks. 5 For you know this, that no fornicator nor impure person nor covetous one, who is an idolater, has an inheritance in the kingdom of the Christ and of God. 6 Let no one deceive you with vain words, for because of these things comes the wrath of God on the sons of disobedience.

7 Be not therefore partakers with them 8 for you were formerly darkness, but now you are light in master ; walk as children of light. 9 For the fruit of light is in all goodness and righteousness and truth, proving what is acceptable to the master ; 11 and be not participaters in the unfruitful works of darkness, but rather reprove them. 12 For it is base even to speak of things done in secret by them. 13 But all things that are reproved are made manifest by light, 14 wherefore he says [Isa. lx. 1] Awake you

that sleep and arise from the dead and the Christ will give you light.

15 See therefore how you walk and be not as unwise but as wise ; 16 redeeming the time because the days were evil ; 17 and be not thoughtless but consider what is the will of the master. 18 And be not drunk with wine but be filled with the spirit, 19 speaking one to another in psalms and hymns and spiritual songs, singing and playing in your hearts to master ; 20 giving thanks always to the God and father for all [things] in the name of our master Jesus Christ, 21 submitting to one another in fear of Christ. 22 Let wives be subject to their own husbands in master, 23 for a husband is the head of the wife as Christ is the head of the church—he is the head of the body. 24 But as the church is subject to the Christ, so also let wives be subject to their husbands in every thing.

25 Husbands love your wives, as Christ loved the church and gave himself for it; 26 that he might sanctify it by a washing of water by the word ; 27 that he might present it to himself a glorious church, not having a spot or wrinkle or any such thing, but that it should be holy and without blemish.

28 So also ought husbands to love their wives as their own bodies. He that loves his wife loves himself. 29 For none ever hated his own flesh, but nourishes and cherishes it, as Christ also does the church, 30 for we are members of his body.

31 For this cause a man will leave father and mother and be joined to his wife, and the two will be one flesh. 32 This is a great mystery, but I speak of

Christ and the church. 33 But do you also each one so love his wife as himself, and let the wife [see] that she reverences her husband.

6 : 1 Children obey your parents in master, for this is right; 2 honor your father and mother, which is the first command with promise; 3 that it may be well with you and that you may live long on the earth. 4 And fathers vex not your children, but bring them up in the discipline and admonition of master.

5 Servants obey your masters according to the flesh, with fear and trembling in the sincerity of your hearts, as to the Christ; 6 not with eye service as pleasing men, but as servants of Christ doing the will of the God from the heart; 7 serving with good will as to the master and not to men, 8 knowing that whatever good action any one shall do, for this will he receive from the master, whether he is a slave or free. 9 And you masters do the same things to them, forbearing threats, knowing that both their master and yours is in heaven and there is no respect for persons with him.

10 Finally be strong in master and in the power of his might; 11 put on the whole armor of the God that you may be able to stand before the wiles of the devil, 12 for our contest is not against blood and flesh, but against empires, against authorities, against the world rulers of this darkness, against the spirit hosts of evil among the celestials. 13 Therefore take all the armor of the God that you may be able to stand in the evil day, and having done all to stand, 14 stand therefore girded about your loins with truth, and having put on the breastplate of righteous-

ness, 15 and having shod your feet with the readiness of the gospel of peace. 16 Over all take the great shield of the faith with which you will be able to quench all the burning darts of the evil one; 17 and take the helmet of the salvation and the sword of the spirit, which is the word of God, 18 with all prayer and supplication, praying on every occasion in spirit, and watching for the same with all perseverance and supplication for all the saints; 19 and for me that a word may be given me at the opening of my mouth to declare boldly the mystery of the gospel, 20 for which I am an ambassador in a chain, that I may speak boldly in it as I ought to speak.

21 But that you may know of the things with me, how I do, Tychicus, the beloved brother and faithful minister, will tell you all. 22 I have sent him to you for this, that he may learn the things concerning you and comfort your hearts.

23 Peace be to the brothers, and love with faith from God the father and master Jesus Christ. 24 The grace be with all who love our master Jesus Christ in incorruptness.

4. *To the Philippians.*

CHAPTER I. 1:1—2:30.

God thanked for the Philippians, who are urged to live nobly.

1:1 Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus at Philippi, with the bishops and deacons, 2 grace be to you and peace from God our father and master Jesus Christ:

3 I thank my God for you at every remembrance of you, 4 always in every prayer for you all making the request with joy, 5 for your fellowship in the gospel from the first day till now, 6 being persuaded of this same thing, that he who began a good work in you will continue it till the day of Christ Jesus, 7 as it is right for me to think this of you all, because I have you in my heart, both in my bonds and in the defense of and confirmation of the gospel, you all being partakers with me of the grace.

8 For the God is my witness how much I desire you all in the mercies of Christ Jesus. 9 And this I beg, that your love may abound more and more in higher knowledge, and in all discernment, 10 that you may prove things that are excellent, that you may be clear and without offense in the day of Christ, 11 filled with the fruit of righteousness which is by Jesus Christ for the glory and praise of God. 12 But I wish you to know that the things concerning me have contributed to the furtherance of the gospel, 13 so that my bonds in Christ are made manifest in all the pretorium, and in all other places, 14 and the greater part of the brothers in master, being made confident by my bonds, have dared to speak more boldly without fear. 15 Some indeed preach Christ from envy and contention, and some from good will; 16 these from love, knowing that I am set for the defense of the gospel, 17 and those from contention declare the Christ not in purity, thinking to add grief to my bonds. 18 What then? still in every way, whether in pretense or in truth, Christ is preached, and in this I rejoice and will rejoice, 19 for

I know that this will conduce to my safety through your praying, and a supply of the spirit of Jesus Christ, 20 according to my expectation and hope, that I shall not be put to shame in any thing, but with all boldness as always, so now, Christ will be magnified in my body, whether by life or by death ; 21 for me to live is Christ, and to die is gain ; 22 but if I live in the flesh, this is the fruit of my work, and what I should choose I know not ; 23 I am in a strait from the two, having a desire to depart and be with Christ, for this is far better ; 24 but to continue in the flesh is more needful for you.

25 Having this confidence, I know that I shall continue with you all, for your furtherance and the joy of the faith, 26 that your rejoicing may abound in Christ Jesus by me through my coming again to you. 27 Only conduct yourselves worthily of the gospel of the Christ, that whether I come and see you, or being absent, I hear from you, you shall stand firm in one spirit, striving together with one soul for the faith of the gospel, in nothing terrified by the adversaries, which is to them an indication of destruction, but to you of salvation, and that from God.

29 For it has been given to you for Christ, not only to believe in him, but to suffer for him, 30 having the same conflict which you [formerly] saw in me, and now hear of in me.

2 : 1 If therefore there is any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, 2 complete my joy, to think the same thoughts, having the same love, being like minded, and thinking the same

thoughts, 3 doing nothing for contention nor for vain glory, but in humility esteeming others better than yourselves.

4 Look not each one for your interests, but each one for the interests of others. 5 Let this mind be in you, which was also in Christ Jesus, 6 who being in the form of a god, thought it not robbery to be equal to a god, 7 but emptied himself, taking the form of a servant, and being found in a likeness and structure as a man, 8 humbled himself, becoming obedient to death, the death of the cross.

9 Wherefore the God also highly exalted him, and gave him a name above every name, 10 that at the name of Jesus every knee shall bow, of celestials and terrestrials, and infernals, 11 and every tongue confess that Jesus Christ is master, to the glory of God the father. 12 Therefore, my beloved, as you have always obeyed, not in my presence only, but now much more in my absence, work out your salvation with fear and trembling, 13 for it is God that works in you both to will and to do of his good pleasure.

14 Do all things without complaining or disputings, 15 that you may be blameless and without fault, children of God without spot, in the midst of a crooked and perverse generation, in which you shine as lights in the world, 16 holding firmly the word of life, for my glorying in the day of Christ, that I ran not in vain, nor labored in vain.

17 But even if I am poured out on the sacrifice and service of your faith, I will rejoice and congratulate you all, 18 and at the same time do you also rejoice and congratulate me. 19 But I hope in master

Jesus to send Timothy to you shortly, that I may be refreshed by knowing your affairs. 20 For I have no other one that is like minded who will care generously for you; 21 for all seek their own, not the things of Christ Jesus. 22 But you knew the proof of him, that as a child with a father he has served me in the gospel.

23 Him therefore I hope to send as soon as I know how things will go with me, 24 And I trust in master that I myself shall come shortly. 25 But I have thought it necessary to send you Epaphroditus the brother, my fellow laborer and fellow soldier, but your messenger, and the minister of my need, 26 because he has greatly desired you all, and was grieved that you heard he was sick; 27 for he was sick, and nigh to death, but the God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow. 28 I will send him therefore the more diligently, that when you see him again, you may be glad, and that I may be less sorrowful. 29 Receive him therefore in master with all gladness, and have such in honor, 30 for because of the work he was nigh to death, not consulting for his life, that he might supply your lack of the service for me.

CHAPTER II. 3:1—4:23.

Against Judaizing teachers, salutations and conclusion.

3:1 Finally, my brothers, rejoice in master; to write the same things to me is not grievous, and for you it is safe. 2 Beware of the dogs, beware of the

evil workers, beware of the concision ; 3 for we are the circumcision who serve God in spirit and rejoice in Christ Jesus, and trust not in flesh. 4 But if any one thinks he can trust in flesh, I can do it more, 5 circumcised the eighth day, of the stock of Isral of the tribe of Benjamin, a Hebrew of the Hebrews, as to the law a Pharisee, 6 as to zeal, persecuting the church, as to righteousness by the law blameless.

7 But what were my gains, these I count as losses for the Christ, 8 and I count all things as loss because of the superior excellence of the knowledge of Christ my master, for whom I have suffered the loss of all things, and count them dung that I may gain Christ, 9 and be found in him, not having my righteousness, which is by the law, but that which is by the faith of Christ, the righteousness of God by the faith, 10 that I may know him and the power of his resurrection, and the participation of his sufferings, being conformed to his death, 11 if perhaps I may attain to the resurrection of the dead, 12 Not that I have already attained to it, or that I am already perfect, but I pursue, that I may apprehend that for which I was apprehended by Christ.

13 Brothers, I count not myself to have apprehended this, but one thing [I do], forgetting the things that are behind, and reaching forward to the things before, 14 I press toward the goal for the prize of the high call of the God in Christ Jesus. 15 As many therefore as are perfect let us have this mind, and if any one thinks otherwise, the God will also reveal this to you.

16 But as to what we have attained, by that let us walk. 17 Be followers of me, brothers, and mark them that walk so, as you have us for examples. 18 But many walk of whom I have often told you, and now tell you weeping, that they are enemies of the cross of the Christ, 19 whose end is destruction, whose God is their belly, and [whose] glory is in their shame, who mind earthly things. 20 But our citizenship is in heaven, whence we expect the savior, master Jesus Christ, 21 who will change the body of our humiliation, [and make] it like his glorious body, according to the working by which he is able to subject all things to himself.

4 : 1 And so, my brothers loved and desired, my joy and crown, stand fast in master.

2 Beloved, I exhort Euodia and Syntyche to be like minded in master, 3 and I beseech you also, genuine yoke fellow, help those women that labored together with me in the gospel, with Clement also, and the rest of my fellow laborers, whose names are in the book of life. 4 Rejoice in master always, [and] again I say rejoice. 5 Let your gentleness be known to all men, the master is nigh. 6 Be anxious for nothing, but in every [necessity] by prayer and supplication, with thanksgiving, make known your requests before the God. 7 And may the peace of the God, that exceeds all understanding, keep your hearts and thoughts in Christ Jesus.

8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are creditable, and if there is any

[other] virtue, and any [other] just object of praise, think of these things. 9 And what you learned and received, and heard and saw in me, those things do, and the God of peace be with you.

10 But I rejoiced greatly in master, that now at length you have again been prospered so as to think of me, inasmuch as you did think of me, but lacked opportunity ; 11 not that I speak of want, for I have learned to be content with what I have. 12 I know both how to be abased, and I know how to abound, in every thing and in all [conditions], I am instructed both to be full and to be hungry and to be in want. 13 I can do all things with him that strengthens me. 14 but you did well to communicate with me in my affliction ; 15 and know, Philippians, that in the beginning of the gospel [work], when I went out from Macedonia, no church communicated with me in the matter of giving and receiving, but you only. 16 And at Thessalonica once and again you sent to my need, 17 not that I seek an additional gift, but I seek additional fruit abounding to your account.

18 I have all things, and abound ; I am fully supplied, having received from Epaphroditus the things from you, a perfume of good odor, a sacrifice acceptable to the God. 19 And may my God fully supply all your need according to his glorious riches in Christ Jesus.

20 And to our God and father be the glory for the ages of the ages, Amen.

21 Salute every saiu in Christ Jesus ; the broth-

ers with me salute you; 22 all the saints salute you, especially those of Caesar's household. 23 The grace of the master Jesus Christ, be with your spirits.

5. *To Philemon.* 1—25.

1 Paul, a prisoner of Jesus Christ, and Timothy the brother, to Philemon the beloved, and our fellow laborer, 2 and to Apphia, and Archippus our fellow soldier, and to the church at your house, 3 grace be to you and peace from God our father and from master Jesus Christ:

4 I thank my God, always making mention of you in my prayers, 5 hearing of the love and faith that you have for the master Jesus, and for all the saints, 6 that the fellowship of your faith is effective in a higher knowledge of all the good that is in you in Christ Jesus.

7 For which we have much joy and great consolation over your love, because the bowels of the saints are refreshed by you, brother. 8 Wherefore having great boldness in Christ to enjoin on you what is expedient, 9 by reason of love, I rather exhort [you], being such as Paul the aged, and now also a prisoner of Jesus Christ, 10 I beseech you concerning my child Onesimus, whom I begat in my bonds, 11 who was once unprofitable to you, but now is most profitable to you and to me, whom I have sent back.

12 Do you [receive] him kindly, that is my bowels, 13 whom I wished to retain with me to serve me for you in the bonds of the gospel, 14 but I would not do it without your consent, that your good might not

be compelled, but voluntary ; 15 for perhaps he was separated from you for an hour, that you might have him back for ever, 16 not any more as a [slave], but above a slave, a brother beloved, especially by me, and how much more by you, both in flesh and in master.

17 If then you have me for a friend, receive him as me. 18 If he has injured you, or owes you any thing, set it to my account. 19 I Paul have written it with my hand, I will pay it, not to tell you that you are greatly indebted to me for yourself.

20 Yes, brother, let me be profited by you in master ; refresh my bowels in Christ. 21 I have written to you confiding in your obedience, knowing that you will do more than I say. 22 At the same time prepare me also a lodging, for I hope by your prayers to be given to you.

23 Epaphras salutes you, who is my fellow captive in Christ Jesus ; 24 Mark, Aristarch, Demas and Luke are my fellow laborers. 25 The grace of our master Jesus Christ be with your spirit.

6 *To Titus.*

CHAPTER I. 2—3 : 15.

A lesson for young bishops.

1 : 1 Paul a servant of God and an apostle of Christ Jesus according to the faith of God's elect and the higher knowledge of the truth which is according to godliness, 2 in the hope of life eternal, which the God who cannot lie promised before the times of the

aeons; 3 but manifested in his own time his word, by the preaching with which I was entrusted according to the order of our God the savior, 4 to Titus, genuine child [of God], according to the common faith, grace and peace [be to you] from God the father and Christ Jesus the savior.

5 I left you in Crete for this, that you might regulate things wanting and appoint presbyters in every city as I ordered you, 6 if any one is blameless, a husband of one wife, having believing children, who are not accused of disobedience or insubordination.

7 For the bishop must be blameless, as a steward of God, not willful, not irritable, not given to much wine, not contentious, not a lover of base gain; 8 but hospitable, a lover of good men, sober just, holy, temperate, 9 holding the faithful word that is according to the teaching, that he may be able both to exhort with sound instruction and to convince disputers.

10 For there are many disorderly vain talkers and misguided [men], especially they of the circumcision, 11 whose mouths must be stopped, who subvert whole houses, teaching what they ought not for base gain. 12 A certain one of them, a prophet [Epimenides], said, the Cretans are always liars, evil beasts, slow bellies. 13 This testimony is true for which cause rebuke them sharply, that they may be sound in the faith, 14 not attending to Jewish myths and commands of men subverted as to the truth. 15 All things are pure to the pure, but to the defiled and unbelieving nothing is pure, but their mind and conscience are defiled. 16 They profess to know God

but deny [his] works, being abominable and disobedient, and as to every good work reprobates.

2 : 1 But do you speak what becomes sound doctrine, 2 that the presbyters be sober, grave, of sound mind, sound in the faith, in the love, in the patience; 3 and that the female presbyters in like manner, be as becomes saints in deportment, not slanderers, not enslaved to much wine, teachers of noble deeds; 4 that they may instruct the young women to love their husbands, to love their children, 5 to be sober, pure, to stay at home, to be good [and] obedient to their husbands, that the word of the God be not blasphemed.

6 In like manner exhort novitiates to be sober minded. 7 Above all things, show yourself a pattern of good works, in teaching, in integrity, gravity, 8 [and] sound discourse that cannot be confuted, that he of the opposition may be ashamed, having nothing bad to say of you.

9 Let servants be subject to their masters [and] be pleasant in all cases, not contradicting, 10 not stealing, but showing all good faith, that they may adorn the doctrine of the God our savior in all things; 11 for the saving grace of the God has appeared to all men, 12 teaching that denying ungodliness and worldly desires, we should live soberly, justly and piously in the present age, 13 looking for the blessed hope and the glorious appearing of the great God and of our savior Jesus Christ, 14 who gave himself for us to redeem us from all iniquity, and to purify for himself a peculiar people zealous of good works.

15 These things speak and exhort, and rebuke with

all authority. Let no one despise you. 3:1 Remind them to be subject to empires [and] authorities, to obey rulers, to be ready for every good work, 2 to speak evil of no one, to be inoffensive [and] gentle, showing all meekness to all men.

3 For we also were formerly foolish and disobedient, serving various desires and pleasures, living in malice and envy, hateful and hating one another. 4 But when the kindness and philanthropy of the God our savior appeared, 5 not by works of righteousness which we did, but according to his mercy he saved us by a washing of regeneration and a renewing of a holy spirit, 6 which he poured out on us richly by Jesus Christ our savior; 7 that being justified by his grace we might become heirs according to the hope of life eternal.

8 Faithful is the saying, and on these things I wish you to insist, that those who have believed in God be careful to maintain good works. These are good and profitable to men. 9 But foolish questionings and genealogies and quarrels and contests about the law avoid, for they are unprofitable and vain.

10 A heretic after a first and second admonition reject, 11 knowing that such a one is perverted and sins, being self condemned.

12 When I send Artemus or Tychicus to you make haste to come to me to Nicopolis, for I have determined to winter there. 13 Send diligently forward Zenas, the lawyer, and Apollos that they may lack nothing. 14 Let ours learn to maintain good works for necessary uses, that they be not unfruitful. 15 All those who are with me salute you, salute those who love us in the faith. The grace be with you all.

7. *To Timothy, I.*

CHAPTER I. 1:1—2:15.

The love and grace of Christ, defections noted.

1:1 Paul an apostle of Christ Jesus, according to an order of God our savior and Jesus Christ our hope, 2 to Timothy, genuine child of God in faith, grace, mercy, peace from God the father and Christ Jesus our master.

3 As I besought you to remain at Ephesus when I went to Macedonia, that you might charge some not to teach otherwise, 4 nor to attend to myths and genealogies without end, which furnish disputes rather than a dispensation of God, which is by faith [so do].

5 And the end of the charge is love from a pure heart, and a good conscience and faith unfeigned; 6 which some having missed have been turned aside to vain reasoning, 7 wishing to be teachers of the law, and not understanding either what they say or of what they confidently affirm. 8 But we know that the law is good if one uses it rightly; 9 knowing this that a law is not appointed for a just man, but for the disobedient and disorderly, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for murderers of men, 10 for fornicators and them that defile themselves with men, for liars, for perjurors, and against anything else that is contrary to sound doctrine; 11 according to the glorious gospel of the blessed God with which I am entrusted.

12 And I thank Christ Jesus, who appointed me because he deemed me faithful and put me in the [ministry]; 13 who was before a blasphemer and a persecutor, and a wrong doer, but I obtained mercy because I acted ignorantly in unbelief; 14 and the grace of our master was very abundant [in me] with faith and the love which is in Christ Jesus.

15 Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief. 16 But for this cause I obtained mercy, that in me first Christ Jesus might show all long suffering for an example to those that should afterwards believe on him for a life eternal; 17 and to the king of the aeons, the indestructible, invisible and only God be honor and glory for the ages of the ages. Amen.

18 This charge I commit to you, child Timothy, according to the prophecy that went before concerning you, that by them you may carry on the noble war; 19 having faith and a good conscience which some having put away have made shipwreck of the faith, 20 of whom are Hymeneus and Alexander, whom I delivered to Satan that they may be taught not to blaspheme.

2:1 I exhort therefore first of all that prayers be made with supplications, intercessions, [and] thanksgivings for all men, 2 for kings and all that are in authority, that we may lead a quiet and peaceful life in all godliness and dignity; 3 for this is good and acceptable before the God our savior, 4 who wills that all men should be saved and come to a higher knowledge of [the] truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus. 6 who gave himself a ransom for all, the testimony of its own times, 7 for which I was made a herald and an apostle—I speak the truth, I lie not—a teacher of nations in faith and in truth.

8 Therefore I wish men to pray everywhere, lifting up holy hands without wrath and disputings; 9 and in like manner that the women adorn themselves in a becoming manner with sobriety, not with braided hair or with gold or pearls or with costly ornaments, 10 but what becomes women professing godliness, with good works.

11 Let a woman learn quietly in all subjection, 12 but I do not permit a woman to teach, nor to rule a man, but [require her] to be quiet; 13 for Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman being deceived was in transgression, 15 but she will be saved by child-bearing, if they abide in faith and love and in sanctification, with sobriety. •

CHAPTER II. 3:1—4:16.

Qualifications for bishops and deacons.

3:1 Faithful is the saying, if one desires an episcopate he desires a good work. 2 A bishop then should be blameless, a husband of one wife, sober, discreet, polite, hospitable, apt to teach, 3 not given to much wine, not quarrelsome but gentle, not contentious, not avaricious, 4 ruling his own house well, having children in subjection with all gravity.

5 But if one knows not how to rule his own house, how will he take care of a church of God ? 6 not a novice lest he be puffed up and fall into the crime of the devil ; 7 and he must be well spoken of by them without, that he fall not into reproach and a snare of the devil.

8 The deacons in like manner should be grave, not double tongued, not given to much wine, not lovers of base gain, 9 holding the mystery of the faith in a pure conscience, 10 and let them first be proved, then let them serve, being found blameless.

11 Let the women also be grave, not slanderers, sober and faithful in all things. 12 Let the deacons be husbands of one wife; ruling their children and their own houses well ; 13 for they that use a deaconship well, procure for themselves a good degree and great boldness in the faith that is in Christ Jesus.

14 I write these things hoping to come to you shortly, 15 but if I wait long, that you may know how men ought to behave themselves in a house of God, which is a church of the living God, a pillar and foundation of the truth. 16 And confessedly great is the mystery of this godliness [religion]. He was manifested in flesh, he was justified in spirit, he was seen by angels; he was preached among nations, he was believed on in a world, he was taken up in glory.

4 : 1 But the spirit says expressly that in the last times some will fall away from the faith attending to erring spirits and doctrines of demons, 2 by the hypocrisy of those speaking lies, having their conscience seared, 3 forbidding men to marry, and requiring

them to abstain from meats which the God created to be received with thanksgivings by faithfuls and by those that know the truth; 4 for all creation is good and nothing to be thrown away, but to be received with thanksgiving; 5 for it is sanctified by the word of God and prayer. 6 Suggesting these things to the brothers, you will be a good minister of Christ Jesus, nourished by the words of the faith and of the good doctrine that you have followed; 7 but profane and old wives' myths reject, and train yourself for godliness. 8 For bodily training profits little, but godliness is profitable above all things, having promise of the life that now is and of that which is to come. 9 Faithful is [this] saying and worthy of all acceptance, 10 and for this we labor and suffer reproach because we hope in the living God, who is the savior of all men, especially of believers.

11 Declare and teach these things. 12 Let no one despise your youth, but be an example to believers in speech, in behavior, in love, in faith, [and] in purity. 13 Till I come attend to the reading, to the exhorting and to the teaching. 14 Neglect not the gift that is in you, that was given you by prophecy with the imposition of the hands of the Presbytery. 15 Practise these things and live in them, that your profiting may appear to all. 16 Take heed to yourself and to the doctrine, continue in these things, for doing this you will save yourself and them that hear you.

CHAPTER III. 5 : 1—25.

Old men and widows.

5 : 1 Rebuke not an old man, but exhort him as a father; the younger men as brothers; 2 and the

older women as mothers, [and] the young women as sisters, in all purity. 3 Honor widows that are real widows ; 3 but if any widow has children or other descendants, let them learn first to be pious at home, and to make returns to their parents, for this is acceptable before the God.

5 One that is really a widow, and destitute, and has hoped in the God, continues in supplications and prayers night and day ; 6 but the devotee of pleasure is dead while she lives. 7 Declare these things, that they be without blame. 8 But if any one provides not for his own, and especially for those of his house, he has denied the faith, and is worse than an unbeliever.

9 Let no widow be enrolled under sixty years of age, a wife of one husband, noted for good works, if she has brought up children, if she has exercised hospitality, if she has washed the saints' feet, if she has relieved the afflicted, if she has followed every good work ; 11 but the younger widows reject, for when they live in luxury under Christ, they will wish to marry, 12 having blame, that they rejected their first faith. 13 At the same time they learn to be idle, going about to houses, and not only idle, but tattlers also, and busybodies, telling things that they ought not.

14 I wish the younger women to marry, bear children, keep house, and give no occasion for an adversary to speak ill [of them]. 15 But already some have been turned back to Satan. 16 If any believing man or woman has widows [in charge], let it be sufficient for them, and let not the church 'be bur-

dened, that it may relieve them that are really widows.

17 Let the presbyters that rule well be counted worthy of double honor, especially them that labor in speaking and teaching; 18 for the Scripture says [Deut. 25: 4], You shall not muzzle the ox that threshes, and the laborer is worthy of his wages. 19 Against a presbyter receive not an accusation except by two or three witnesses. 20 Those that sin, rebuke before all, that others may fear. 21 I charge you before the God and Christ Jesus and the elect angels, that you keep these things without prejudging, and doing nothing from favoritism. 22 Lay hands suddenly on no man; partake not of the sins of others; keep yourself pure. 23 Be no longer a water drinker, but use a little wine because of your stomach and your frequent infirmities, 24 Some men's sins are manifest from the first, going before to judgment, and [their sins] follow after some. 25 In like manner also the noble deeds [of some] are manifest from the first, and those that are otherwise cannot be hid.

CHAPTER IV. 6:1—22.

Concerning servants, false teachers and those anxious to be rich.

6:1 Let as many servants as are under the yoke count their masters worthy of all honor, that the name of the God and the doctrine be not blasphemed. 2 And let those having believing masters not despise them, because they are brothers, but serve them the more because they are faithfuls and beloved, partakers

of the well doing. These things teach and exhort. 3 If any one teaches otherwise, and consents not to sound words, those of our master Jesus Christ, and the doctrine that is according to godliness, 4 he is puffed up and knows nothing, but has a sickly longing for questionings and debates, from which come envy, contention, evil speakings and surmises, 5 wranglings of men of impaired minds, and withdrawn from the truth, thinking that godliness is a gain. 5 But godliness with self-sufficiency is great gain; 7 for we brought nothing into the world, and it is clear that we can carry nothing out of it, 8 but having provisions and coverings, with these we should be satisfied. 9 But they that wish to be rich fall into temptation and a snare, and many foolish and hurtful desires which drown the men [so taken] in destruction and perdition. 10 For the love of money is a root of all evil, which some desiring, have been misled from the faith, and have pierced themselves with many sorrows. 11 But you, O man of the God, flee from these things, pursue, righteousness, godliness, faith, love, patience, meekness. 12 Fight vigorously the noble contest of the faith, lay hold on the eternal life, for which you were called, and have professed the noble profession before many witnesses. 13 I charge you before the God who gives life to all things [that live], and Christ Jesus, who testified to the noble profession before Pontius Pilate, 14 that you keep this charge without spot [and] without reproach till the appearing of our master Jesus Christ, 15 which the blessed and only potentate will show in his own times, the king

of kings and the master of masters, 16 who alone has immortality, inhabiting light unapproachable, whom no man has seen, nor can see, to whom be honor and power eternal, Amen.

17 Charge the rich in the present age not to be high minded, nor to trust in uncertain riches, but in the God who gives us richly all things to enjoy, 18 to do good, to be rich in good works, to be ready to distribute, to be public spirited, 19 treasuring up for themselves a good foundation for the future, that they may lay hold on the real life.

20 O Timothy, guard the trust committed to you, turning away from profane sophistries and contradictions of knowledge, falsely so called, 21 which some having professed, have erred from the faith. The grace be with you.

8. *To Timothy, II.*

CHAPTER I. 1:1—2:26.

Charge to a young bishop.

1:1 Paul, an apostle of Christ Jesus by a will of God, according to the promise of life that is in Christ Jesus, 2 to Timothy, beloved child [of God], grace, mercy [and] peace be to you from God the father, and Christ Jesus our master: 3 I thank the God whom I serve from my forefathers with a pure conscience, that without ceasing I remember you in my prayers night and day, 4 desiring to see you, remembering your tears, that I may be filled with joy, 5 remembering the unfeigned faith that is in you,

that dwelt first in your grandmother Lois, and in your mother Eunice, and I am persuaded [that it dwells] in you also. 6 For which cause I admonish you to stir up the gift of the God that was given you by the imposition of my hands. 7 For the God did not give you a spirit of fear, but of power, and of love, and of a sound mind.

8 Be not ashamed therefore of the testimony of our master, nor of me his prisoner, but endure hardship in the gospel, according to the power of God, 9 who saved us and called us with a holy call, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the times of the aeons, 10 but manifested now by the appearing of our savior Jesus Christ, who destroyed death, and brought to light life and immortality by the gospel, 11 of which I am made a herald and apostle, and a teacher of nations; 12 for which cause I also suffer these things; but I am not ashamed, for I know in whom I have believed, and am persuaded that he is able to guard my trust to that day.

13 Hold fast the form of sound words, that you heard from me, in faith and in the love that is in Christ Jesus. 14 Guard the good trust by a holy spirit that dwells in us. 15 You know this, that all those in Asia are turned away from me, of whom are Phygelus and Hermogenes. 16 May the master give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my bonds, 17 but being in Rome, he sought me diligently, and found me. 18 Master grant that he may find mercy with

master in that day; and what services he rendered me at Ephesus, you know very well.

2:1 Do you therefore, my child, be strong in the grace that is in Christ Jesus; 2 and what you have heard from me by many witnesses, those things commit to faithful men, who will be competent to teach others. 3 Endure hardship with [us] as a good soldier of Christ Jesus. 4 No one on a military expedition entangles himself with the affairs of life, that he may please the commander; 5 and if one contends as an athlete, he is not crowned unless he contends lawfully. 6 The farmer that labors must be the first to partake of the fruits [of his labor]. 7 Consider what I say, and may the master give you understanding in all things.

8 Remember Jesus Christ raised from the dead, of the seed of David according to my gospel, 9 in which I suffer as a criminal, even to bonds, but the word of the God is not bound. 10 Therefore I endure all things for the elect, that they may obtain the salvation that is in Christ Jesus with glory eternal.

11 Faithful is the saying, For if we died with him, we shall live with him; 12 if we endure, we shall reign with him; if we deny him, he will deny us; 13 if we believe not, he continues faithful, for he cannot deny himself.

14 Mention these things, testifying to them before the master, not to contend about words to no profit, to the subversion of them that hear. 15 Be diligent to present yourself to the God a workman not to be put to shame, rightly dividing the word of the truth; 16 but profane sophistries reject, for they will pro-

ceed to more ungodliness ; 17 and their word will eat like a gangrene, of whom are Hymeneus and Philetus, 18 who erred concerning the truth, saying that the resurrection is past, and have overthrown the faith of some.

19 But the foundation of the God stands firm, having this seal, master knows them that are his, and let every one that names master's name depart from all iniquity. 20 But in a great house there are not only vessels of gold and silver, but also of wood and clay, and some for honor, and some for dishonor. 21 If any one therefore will purify himself, he shall be a vessel for honor, sanctified and very useful to master, fitted for every good work.

22 But flee from youthful desires, and pursue righteousness, faith, love, and peace, with them that call on the master from a pure heart ; 23 but foolish and unscholarly questionings avoid, knowing that they cause strifes, 24 and a servant of master must not strive, but must be gentle towards all, apt to teach, patient under injuries, 25 in meekness, instructing opposers, if perhaps the God may give them a change of mind to a higher knowledge of the truth ; and they may recover themselves from the snare of the devil, who were taken captive by him at his will.

CHAPTER II. 3:1—4:22.

Perils of the last days, and near prospect of death.

3:1 But know this, in the last days there will come hard times ; 2 for men will be lovers of them-

selves, avaricious, boastful, vain, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, implacable, slanderers, intemperate, fierce, not lovers of the good, 4 traitors, rash, puffed up [with pride], lovers of pleasure more than lovers of God, 5 having a form of godliness, but denying its power, from such turn away.

6 Of these are they that go around to the houses, and capture little women, loaded with sins, led by various desires, 7 always learning, but never able to come to a higher knowledge of the truth. 8 As Jannes and Jambres opposed Moses, so also these oppose the truth, men of perverse minds, reprobates as to the faith, 9 But they shall proceed no further, for their incapacity will be manifest to all, as theirs also was.

10 But you have followed closely my teaching, leading, purpose, faith, long suffering, patience, 11 persecutions, sufferings, that were in Antioch, Iconium, Lystra, what persecutions I suffered, and from all the master delivered me. 12 And all who will live godly in Christ Jesus will be persecuted. 13 Evil men and deceivers proceed from bad to worse, deceiving and being deceived.

14 But do you continue in what you have learned, of which you were assured, knowing from whom you learned, 15 and that from a babe you have known the Scriptures, that are able to make you wise to salvation by faith in Christ Jesus. 16 All Scripture is God-inspired, and is profitable for doctrine, for reproof, for correction and for discipline in righteousness, 17 that the man of God may be furnished and equipped for every good work.

4 : 1 I charge you before the God and Christ Jesus, who is about to judge the living and dead, and his appearing and his kingdom, 2 preach the word, be on hand in season and out of season, rebuke, admonish, exhort with all long suffering and teaching ; 3 for the time will come when they will not endure sound instruction, but after their desires and pleasures, will provide themselves teachers to please their ears, 4 and will turn away from hearing the truth, and be turned to fables.

5 But do you be sober in all things, endure hardship, do the work of an evangelist, fully perform your ministry ; 6 for I am now ready to be poured out as a libation, the time of my departure is at hand ; 7 I have fought the good fight, I have finished the race, I have kept the faith ; 8 henceforth there is laid up for me the crown of the righteousness, which the master, the righteous judge, will give me in that day, and not me only, but all that loved his appearing.

9 Be diligent to come to me quickly, 10 for Demas has forsaken me, having loved the present age, and gone to Thessalonica, Crescens to Galatia, and Titus to Dalmatia ; 11 Luke alone is with me. Take Mark and bring him with you ; he will be useful for a servant. 12 I have sent Tychicus to Ephesus.

13 When you come, bring the cloak that I left at Troas with Carpus, and the books, especially the parchments. 14 Alexander the coppersmith did me much harm, may the master reward him according to his works ; 15 beware of him, for he vehemently opposed our words.

16 At my first defense none stood by me, but all forsook me and fled; 17 but the master stood by me and strengthened me, so that the preaching was fully declared by me, and all the Gentiles heard it, and I was delivered from the mouth of the lion. 18 The master will deliver me from every evil work, and bring me safe into his heavenly kingdom, to whom be glory for the ages of the ages, Amen.

19 Salute Prisca and Aquila and the house of Onesiphorus. 20 Erastus remained at Corinth, but Trophimus I left at Miletum sick. 21 Be diligent to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers salute you. 22 The master be with your spirit; the grace be with you.

9. *To the Hebrews.*

CHAPTER I. 1:1—2:18.

Jesus is superior to the angels.

1:1 The God having spoken at many times and in many ways formerly to the fathers by the prophets, in these latter days spoke to us by a son, 2 whom he made heir of all things, by whom also he made the aeons; 3 who being the brightness of glory, and the image of his person, and bearing all things by the word of his power, having made a purification of the sins [of men], sat down on the right hand of the majesty among the high ones, 4 being made as much greater than the angels, as he has inherited a more illustrious name than they. 5 For to which of the

angels said he at any time, You are my son, this day have I begotten you [Ps. 2 : 7], and again, I will be to him a father, and he shall be to me a son [2 Sam. 7 : 14], 6 and when he brought the first-begotten into the world, he says, And let all the angels of God worship him [Ps. 97 : 7].

7 And concerning the angels he says, Who makes his angels winds, and his ministers a flame of fire [Ps. 101 : 4]. 8 But of the son he says, Your throne, God, is from age to age, a scepter of uprightness is the scepter of your kingdom. 9 You have loved righteousness, and hated iniquity, therefore the God, your God has anointed you with an oil of gladness above your companions [Ps. 45 : 6—9]. 10 And you master, in the beginning founded the earth, and the heavens are works of your hands. 11 They will perish, but you will continue, and they all will become old like a garment, 12 and like a mantle you will fold them up, and they will be changed, but you are the same, and your years will not fail [Ps. 102 : 26—28].

13 And to which of the angels said he at any time, Sit on my right hand till I make your enemies a footstool for your feet [Ps. 110 : 1]. 14. Are they not all ministering spirits, sent forth to minister to them that will inherit salvation ?

2 : 1 We ought, therefore, to attend the more carefully to the things that we have heard, lest at any time we should fall away from them. 2 for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence, 3 how shall we escape if we neglect so great

a salvation that began to be declared by the master, and was certified to us by them that heard [him]; 4 the God testifying with [them] by signs and prodigies and various powers, and impartations of a holy spirit according to his will.

5 For he did not subject to angels the age to come of which we speak, 6 but one somewhere [Ps. 8:4—6] testified, saying, What is man that you remember him? or a son of man, that you visit him? 7 You made him a little lower than angels [Heb. gods], and you crowned him with glory and honor, 8 and you put all things under his feet. For in that he put all things under his feet, he left nothing that was not made subject to him. But now we do not see all things put under him, 9 but we see Jesus made a little lower than angels, for the suffering of death, crowned with glory and honor that by grace of God, he might taste death for every man. For it became him for whom are all things, to make the author of their salvation leading many sons to glory, perfect by sufferings. 11 For both he that sanctifies and the sanctified are of one [condition].

For which cause he is not ashamed to call them brothers, 12 saying [Ps. 22:27], I will declare your name to my brothers, in the midst of an assembly I will praise you. 13 And again [Isa. 8:17], I will trust in him, and behold I and the children which the God gave me.

14 Since then the children partake of flesh and blood, he in like manner partook of them, that by death he might destroy him that has the power of death, that is the devil, 15 and release them who

through all life, were in bondage to the fear of death. 16 For he rescued not angels, but he rescued the race of Abraham. 17 Whence it became him to be made in all things like his brothers, that he might be a merciful and faithful chief priest in things pertaining to the God, to expiate the sins of the people; 18 for in that he suffered, being tried, he is able to aid those being tried.

CHAPTER II. 3:1—4:16.

Jesus is superior to Moses, a warning against unbelief.

3:1 Whence holy brothers, partakers of a celestial call, consider Jesus the apostle and chief priest of our profession; 2 who was faithful to him that appointed him, as also Moses was in his house. 3 For this was deemed worthy of more honor than Moses, inasmuch as he that builds it, has more honor than the house. 4 For every house is built by some one, but he that built all things is God. 5 And Moses was faithful in all his house as a servant for a witness of things that were said [Num. 12:7]; 6 but Christ [was faithful] as a son over his house, whose house are we if we hold fast the boldness and rejoicing of the hope.

7 Wherefore, as the holy spirit says [Ps. 95:9—11] To-day if you will hear his voice, 8 harden not your hearts as in the provocation in the day of trial in the wilderness, 9 when your fathers tried me thoroughly and saw my works forty years. 10 Wherefore I was angry with that generation and said, they always err in heart, and they knew not my ways, 11 so that I

swores in my wrath, They shall not enter into my rest.

12 See that there be not in any of you an evil heart of unbelief in departing from a living God.
13 Exhort one another while it is called to-day, that none may be hardened by the deceitfulness of sin.
14 For we are partakers of the Christ if we hold fast the beginning of the profession to the end.

15 In its being said, To-day if you will hear his voice, harden not your hearts as in the provocation, 16 for who that heard, provoked? Did not all that came out of Egypt with Moses? 17 And with whom was he angry forty years? Was it not with them that sinned, whose bodies fell in the wilderness? 18 and to whom swore he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.

4 : 1 Let us fear therefore lest a promise being left of entering into his rest, any of you should seem to come short of it; 2 for we all received the good news as they did, but the word heard did not profit them, not being mixed with faith in them that heard. 3 For we who believe enter into the rest, as he said [Ps. 95 : 11], I swore in my wrath, that they shall not enter into my rest, though of works finished from the founding of the world.

4 For one somewhere [Gen. 2 : 2] said thus of the seventh day, And the God rested on the seventh day from all his works; 5 and in this [passage] again, they shall not enter into my rest. 6 Since then it remains that some shall enter in to it, and those that formerly received the good news entered not in be-

cause of unbelief, 7 he again defines a day saying in David [Ps. 95: 7; Josh. 22: 1], after so long a time, as it was before said, To-day if you will hear my voice, harden not your hearts. 8 For if Joshua had given them the rest, he would not have spoken of another day after this. 9 There remains, therefore, a rest for the people of the God.

10 For he that has entered into his rest, has ceased from his works, as the God did from his. 11 Let us labor diligently therefore to enter into that rest, that no one may fall after the same example of unbelief. 12 For the word of the God is living and energetic, sharper than any two edged sword, and pierces to the dividing of soul and spirit, and of joints and marrow, and is a distinguisher of thoughts and intents of heart, 13 and there is no creature that is not manifest in his sight, but all things are naked and open to the eyes of him to whom our discourse relates.

14 Having therefore a great chief priest that has passed through the heavens, Jesus the son of the God, let us hold fast the profession. 15 For we have not a chief priest that cannot sympathize with our infirmities, but [one who] was in all things tried as we are, without sin. 16 Let us approach, therefore, with boldness the throne of the grace that we may obtain mercy and find grace for timely aid,

CHAPTER III. 5:1—7:28.

How Jesus was made a chief priest.

5:1 For every chief priest taken from men is set over men in things pertaining to the God, to offer

both gifts and sacrifices for sins, 2 able to deal gently with the ignorant and erring, because he also is encompassed with infirmity. And for this cause, as for the people so also for himself, he has to offer sacrifices for sins. 4 And any one does not take the office on himself, but one that is called by the God, as Aaron also was.

5 So also the Christ glorified not himself to be made a chief priest, but he that said to him [Ps. 2 : 7] You are my son, this day I begat you. 6 As he also says in another place [Ps. 110 : 4], you shall be a priest forever, after the order of Mechisedec, 7 who in the days of his flesh offered prayers and supplications to him that was able to save him from death, with loud crying and tears, and was heard by Eulabia {the celestial} [Luke 22 : 43]. 8 Though he was a son he learned obedience by what he suffered, and being made perfect became the author of eternal salvation to all that obey him, 10 declared by the God a chief priest after the order of Melchisedec.

11 Concerning whom we have much to say and that which is of difficult interpretation, since you are dull of hearing ; 12 and when for the time, you ought to be teachers, you have need that one should teach you again what are the first elements of the oracles of the God, and have need of milk, not of solid food. 13 For every one that takes milk is unskilful in the word of righteousness, for he is a babe. 14 Solid food is for the perfect who have the discerning faculty exercised by habit to distinguish both good and evil.

6 : 1 Leaving, therefore, the account of the begin-

ning of the Christ, let us come to the completion, not laying again the foundation of repentance from dead works, and of faith in God, 2 of a doctrine of baptisms, and of laying on of hands, and a resurrection of the dead, and an eternal judgment ; 3 and this we will do if the God permits.

4 For as to those that were once enlightened and tasted of the celestial gift, and partook of the holy spirit, 5 and tasted of the noble word of God, and the power of the age to come, 6 and have fallen away, it is impossible to again renew them to repentance, they having crucified for themselves the son of the God afresh, and put him to shame.

7 For land that drinks the rain that often comes on it, and produces plants acceptable to those by whom it is tilled, receives a blessing from the God, 8 but that which produces thorns and thistles is disapproved and is nigh to a curse, the end of which is for burning.

9 But I am persuaded of better things for you, and things having salutations, though we thus speak. 10 For the God is not unjust to forget your work, and the love which you have shown for his name, having ministered to the saints, and still ministering, 11 and we desire each of you to show the same diligence with the full assurance of hope to the end, 12 that you be not slothful, but followers of those who through faith and long patience inherit the promises. 13 For the God having promised Abraham, since he could swear by no greater, swore by himself, 14 saying [Gen. 22 : 16, 17], Surely blessing I will bless you, and multiplying I will multiply you, 15 and

having waited long he obtained the promise. 16 For men swear by a greater, and an oath for confirmation is to them an end of contradiction. 17 By which the God, wishing to show to the heirs of the promise the immutability of his purpose, asserted it with an oath, 18 that by two immutable things in which it is impossible for God to lie, we might have strong consolation who have fled for refuge, to lay hold on the hope set before us, 19 which we have as an anchor of the soul sure and stedfast, and entering to that within the vail, 20 where Jesus our forerunner has entered for us, according to the order of Melchisedec made chief priest for ever.

7 : 1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, 2 to whom Abraham also gave a tenth of all, first being interpreted king of righteousness, and then also king of Salem, which is king of peace, 3 without father, without mother, without genealogic descent, having neither beginning of days nor end of life, being likened to the son of the God, remains a priest in perpetuity.

4 And consider how great this [man] was, to whom Abraham the patriarch gave a tenth of the most precious spoils; 5 and those of the sons of Levi that receive the priesthood have a command to take a tenth from the people, according to the law, that is from their brothers, though they proceeded from the stock of Abraham; 6 but he whose genealogy is not reckoned from them exacted a tenth from Abraham, and blessed him that had the promises; 7 and with-

out contradiction, the less is blessed by the greater. 8 And here men that die receive tithes, but there one of whom it is testified that he lives, 9 and so to speak, Levi who receives tithes was tithed in Abraham ; 10 for he was yet in the stock of his father when Melchisedec met him.

11 If then there was a finality under the Levitical priesthood, for the people were subjected to the law on it, what need was there that another priest should arise after the order of Melchisedec, and not to be called after the order of Aaron ? 12 For the priesthood being changed, there was necessarily a change also of the law ; 13 for he of whom these things are said belonged to another tribe, from which none attended on the altar ; 14 for it is very clear that our master came from Judah, of which tribe Moses said nothing of priests. 15 And it is still more clear, if another priest is raised up after the order of Melchisedec, 16 who was made [a priest] not according to a law commanded by men, but according to the power of an indestructible life. 17 For it is testified [Ps. 110 : 4], You are a priest for ever after the order of Melchisedec.

18 For there is a rejection of the command that went before, because of its weakness and unprofitableness ; 19 for the law made nothing perfect, but was an introduction to a better hope, by which we draw nigh to the God. 20 And inasmuch as not without an oath, for they are made priests without an oath, 21 but he with an oath, by him that said to him, Master swore, and will not repent, You are a priest for ever, 22 by so much is this priest a sure-

ty of a better covenant. 23 And they are many priests, because they are not permitted to continue by death, 24 but he, because he continues for ever, has an unchanging priesthood.

25 Whereas also he is able to save all those that come to God by him, always living to intercede for them. 26 For such a chief priest also became us, holy, without malice, undefiled, separated from sinners, and made higher than the heavens, 27 who needs not daily as the [other] priests, first to offer sacrifices for his sins, and then for those of the people, for this he did once for all, having offered himself. 28 For the law makes men chief priests having infirmity, but the word of the oath, after the law, the son made perfect for ever.

CHAPTER IV. 8:1—10:18.

Jewish sacrifices and that of Jesus compared.

8:1 In what we have said, the chief point is [this], We have such a chief priest who sat down on the throne of the majesty in the heavens, 2 a minister of the holies, and of the true tabernacle, which the master pitched, and not man. 3 For every chief priest is appointed to offer gifts and sacrifices, whence it was necessary that this also should have something to offer; 4 for if [his service] had been on earth, he would not have been a priest, there being those offering the gifts according to the law, 5 who serve for type and shadow of the celestials, as Moses was instructed when about to make the tabernacle [Ex. 25:40], for See, says he, that you make all things after

the pattern shown you on the mountain. 6 But now he obtained a more excellent service, inasmuch as he is also a mediator of a better covenant, which is established on better promises.

7 For if that first had been faultless, a place would not have been sought for a second; 8 but finding fault with them, he says [Jer. 31:31—34], Behold the days come, says master, when I will make over the house of Isral and the house of Judah a new covenant, 9 not according to the covenant that I made with their fathers in the day that I took their hand to lead them from the land of Egypt, for they continued not in my covenant, and I regarded them not, says master. 10 But this is the covenant that I will make with the house of Isral after those days, says master, I will put my laws in their minds, and in their hearts will I write them, and I will be to them a God, and they shall be to me a people, 11 and they shall not teach each one his fellow citizen, and each one his brother, saying, Know the master, for all shall know me from the least to the greatest of them; 12 for I will be merciful to their iniquities, and their sins will I remember no more. 13 By saying, New covenant, he made the first old, but that which is old and worn is nigh to destruction.

9:1 Then also the first covenant had ordinances of service and a worldly sanctuary, 2 for the first tabernacle [apartment] was prepared in which were the light-stand and the table and the show-bread, which is called the holy; 3 and after the second veil was [the apartment] which is called holy of holies, 4 having the gold censer and the ark of

the covenant overlaid on every side with gold, in which was the gold vase having the manna, and Aaron's rod that budded, and the tables of the covenant, 5 and above it were the glorious cherubs, shading the propitiatory, of which it is not our purpose to speak particularly.

6 And these things being thus provided, into the first apartment went the priests always, performing the service ; 7 but into the second went the chief priest alone, once a year, not without blood, which he offers for himself and for the errors of the people ; 8 the holy spirit signifying this, that the way into the holies was not yet made manifest, while the first tabernacle was standing, 9 which is a figure for the time that has now come, in which gifts and sacrifices are offered that cannot perfect the worshippers, as to the conscience, 10 only concerning meats and drinks, and different baptisms, and ordinances pertaining to the flesh, imposed till a time of reformation.

11 But Christ having come a chief priest of the good [times] to come, with a greater and more perfect tabernacle, not made with hand, that is, not of this creation, 12 not with the blood of goats and bullocks, but with his own blood, entered once into the holies, obtaining eternal redemption.

13 For if the blood of goats and bulls and the ashes of a heifer, sprinkling the unclean, sanctifies to the purifying of the flesh, 14 how much more will the blood of the Christ, who with an eternal spirit offered himself without spot to the God, purify our consciences from dead works, to serve a living God ?

15 And because of this he is a mediator of a new covenant, that death being inflicted to atone for transgressions by the first covenant, the called may obtain the promise of the eternal inheritance. 16 For where there is a testament, there must of necessity be the death of the testator; 17 for a testament takes effect for the dead, but never takes effect while the testator lives.

18 Whence the first covenant was not ratified without blood; 19 for every command according to the law being spoken by Moses to all the people, taking the blood of bullocks and goats, with water and scarlet wool and hyssop, he sprinkled both the book and all the people, 20 saying, This is the blood of the covenant which the God has commanded for you. 21 And he also sprinkled in like manner with the blood, the tabernacle and all the implements of the service. 22 And almost all things according to the law are purified with blood; and without shedding blood there is no remission [of sins].

23 It was necessary, therefore, that the copies of things in the heavens should be purified by these, but the heavenly things themselves by better sacrifices than these. 24 For Christ entered not into holies made with hand, types of the true, but into heaven itself, there to appear before the face of the God for us; 25 neither [was it necessary] that he should offer himself often, as the chief priest enters into the holies yearly with the blood of another [victim], 26 for then it would have been necessary for him often to suffer, from the founding of the world, but now once at the completion of the ages was he

manifested to take away sin by the sacrifice of himself. 27 And as it is appointed to men once to die, and after this is the judgment, 28 so also the Christ was once offered to take away the sins of many, and he will appear a second time without sin for salvation to them that look for him.

10:1 For the law having a shadow of things to come, and not the very image of the things, could never by the same sacrifices which they offer continually, perfect the offerers; 2 otherwise they would have ceased to be offered, because the offerers once purified would have no more sense of sins. 3 But in them there is a remembrance of sins yearly; 4 for it is impossible that the blood of bulls and goats should take away sins. 5 Wherefore on coming into the world he says [Ps. 40:7—9], Sacrifice and offering you desired not, but a body you prepared me, 6 you were not pleased with whole burnt offerings and offerings for sin; 7 then I said, Behold I come, at the head of the book it is written of me, to do your will, O God. 8 Saying above, sacrifices and offerings and whole burnt offerings and offerings for sin you desired not, and have no pleasure in them that are offered by law, 9 then he said, Behold I come to do your will. He takes away the first [will] that he may establish the second, 10 by which will we are sanctified by the offering of the body of Jesus Christ once for all.

11 And every priest stood daily ministering and presenting often the same sacrifices, which could never take away sins; 12 but he, having offered one sacrifice for sins, sat down forever at the right hand

of the God, 13 thenceforth waiting till his enemies are made the footstool of his feet. 14 For by one offering he perfected forever them that are sanctified. 15 And the holy spirit also testifies this, for after what was said before [Jer. 31:31—34], [he adds], 16 I will put my laws in their hearts and in their minds will I write them, 17 and their sins and their iniquities will I remember no more; 18 but where a forgiveness of these is, there is no longer an offering for sins [required].

CHAPTER V. 10 : 19—39.

The sin of the lapsed unpardonable

10 : 19 Having therefore boldness for entering into the holies by the blood of Jesus, 20 by a new and living way which he dedicated for us by the veil, that is his flesh, 21 and a chief priest over the house of the God, 22 let us approach with true hearts in a full assurance of faith, sprinkled as to our hearts from an evil conscience, and with the body washed in pure water; 23 let us hold fast the profession of the hope without wavering, for he is faithful that promised, 24 and let us consider one another for a provocation of love and good works, 25 not forsaking the assembling of ourselves together as the manner of some is, but exhorting [one another], and so much the more as you see the day approaching.

26 For if we sin wilfully after receiving the higher knowledge of the truth, there remains no longer a sacrifice for sin, 27 but a certain fearful expectation of judgment and the fierceness of a fire which is

about to devour the adversaries. 28 One that rejected the law of Moses died without mercy by two or three witnesses; 29 of how much worse punishment think you, will he be deemed worthy, who has trodden under foot the son of the God, and counted the blood of the covenant with which he was sanctified, unclean, and treated contemptuously the spirit of the grace.

30 For we know him that said [Deut. 32:35], Vengeance is mine, I will repay, and again [Ps. 135:14], Master will judge his people. 31 It is a fearful thing to fall into the hands of a living God. 32 But call again to mind the former days in which, being enlightened, you endured a great conflict of sufferings, 33 partly by being made a gazing stock both by reproaches and afflictions, and partly by being companions of those so used, 34 for you sympathized with my bonds and accepted joyfully the plunder of your possessions, knowing that you have for yourselves a better possession and an enduring one

35 Cast not away therefore your confidence which has a great reward, 36 for you have need of patience that, having done the will of the God, you may receive the promise; 37 for yet a very little while and he that is to come will come, and will not tarry, 38 but my just one shall live by faith, and if one draws back my soul shall have no pleasure in him. 39 But we are not of them that draw back to perdition, but of them that believe to the saving of the soul.

CHAPTER VI. 11 : 1—40.

Faithfuls of previous ages.

11 : 1 Faith is a substance of things hoped for, and a conviction of things not seen, 2 for by it the elders became martyrs. 3 By faith we know that the aeons were made by a word of God, so that the seen was made by that which does not appear. 4 By faith Abel offered to the God a better sacrifice than Cain, by which it was testified that he was righteous, the God testifying to his gifts, and by it, being dead he yet speaks. 5 By faith Enoch was translated without seeing death, and was not found because the God translated him, for before his translation, it was testified that he pleased the God, 6 but without faith it is impossible to please him, for it is necessary that one who comes to the God should believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, having been warned of things not yet seen, built an ark to the saving his house, by which he condemned the world, and became an heir of the righteousness that is by faith. By faith Abraham, being called, obeyed and went out to the place which he was to receive for an inheritance, not knowing where he was going. 9 By faith he sojourned in the land of promise as a stranger, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he looked for a city having foundations, whose maker and builder is the God. 11 By faith also Sarah received power to con-

ceive, even contrary to the time of her life, because she counted him faithful that promised; 12 wherefore there was born from one, and she the same as dead, as the stars of heaven for multitude, and as the sands on the sea shore, innumerable.

13 By faith these all died, not having obtained the promises, but having seen them far off and having confessed that they were strangers and foreigners on the earth, 14 for they that say such things show that they seek a country; 15 and if they had remembered that from which they came out, they had opportunity to return; 16 but now they desire a better country, that is a heavenly one, wherefore the God is not ashamed of them to be called their God, for he has prepared for them a city. 17 By faith Abraham, being tried, offered up Isaac, and he that had received the promises offered up his only begotten son, 18 of whom it was said, In Isaac shall your seed be called, 17 judging that the God could raise him from the dead, whence also in a figure he received him. 20 By faith also Isaac blessed Jacob and Esau in regard to things to come. 21 By faith Jacob dying, blessed each of the sons of Joseph, and worshipped on the top of his staff [Gen 47:31 Septuagint.]

22 By faith Joseph dying, mentioned the exode of the sons of Isral, and gave an order concerning his bones. 23 By faith Moses being born, was hid three months by his parents, because they saw that the child was beautiful, and they feared not the king's order. 24 By faith Moses becoming a great [man], refused to be called a son of Pharoe's daughter,

choosing rather to be ill treated with the people of the God, than to have the enjoyment of sin, which is for a time, 26 esteeming the reproach of the Christ greater riches than the treasures of Egypt, for he looked for the recompense. 27 By faith he left Egypt, not fearing the anger of the king, for he endured as seeing him that is invisible. 28 By faith he kept the passover, and the pouring out of blood, that the destroyer might not touch the first-born. 29 By faith they passed through the Red sea as through a dry land, which the Egyptians attempting to do, were swallowed up. 30 By faith the walls of Jericho fell, having been encompassed seven days.

31 By faith Rahab the harlot was not destroyed with the disobedient, when she received the spies in peace. 32 And what shall I say more? for time would fail me to tell of Gideon and Barak, and Samson and Jephtha, and David and Samuel, 33 who by faith fought with kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the powers of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, [and] put to flight encampments of foreigners. 35 Women received their dead from a resurrection; others were tortured, not accepting a ransom, that they might obtain a better resurrection. 36 Others had trial of mockings and whips, and added to these, of bonds and imprisonments, 37 they were stoned, they were cut to pieces with saws, they were tempted and died by the sword, they went about in sheep skins and goat skins, destitute, afflicted and ill-treated; 38 of whom the world was

not worthy. They wandered in deserts and on mountains, and in caves and holes of the earth.

39 These all attained the dignity of martyrs by the faith, [but] received not the promise ; 40 the God providing something better for us, that they without us should not be made perfect.

CHAPTER VII. 12 : 1—29.

Witnesses of the Christian race, providential discipline, to what we have come.

12 : 1 Having therefore so great a cloud of witnesses around us, let us lay aside every weight, and the sin that easily besets us, and let us run persistently the race set before us, 2 looking to Jesus, the chief minister and perfecter of the faith, who instead of the joy set before him, endured the cross despising the shame, and sat down on the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, that you be not weary and faint in your minds. 4 You have not yet resisted to blood, striving against sin, 5 and you have forgotten the exhortation [Prov. 3 : 1—7] that reasons with you as sons [saying], My son, despise not the chastening of master, nor faint when you are rebuked by him ; 6 for whom master loves he chastens, and scourges every son whom he receives. 7 If you endure chastening the God deals with you as sons, for what son is he whom a father chastens not ? 9 But if you are without chastening, of which all are partakers, then are you illegitimates and not sons. 9 Moreover we have

fathers of our flesh for chasteners, and we reverence them, shall we not much rather be subject to the father of spirits and live? 10 For they for a few days chastened us as seemed good to them, but he for our profit, that we may partake of his holiness. 11 And no chastening for the present seems to be agreeable, but disagreeable, but afterward it yields the peaceful fruit of righteousness to them that suffer it.

12 Wherefore lift up the hands that hang down and the feeble knees, 13 and make straight paths for your feet, that a lame one may not be turned out of the way, but let him rather be healed. 14 Follow peace with all men, and holiness, without which no one shall see the master, 15 looking carefully that no one may come short of the grace of the God, that no root of bitterness springing up may trouble you, and many be defiled by it, 16 that there may be no fornicator, or profane person, like Esau, who for one meal sold his birthright. 17 For you know that afterward, wishing to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears.

18 For you have not come to a mountain that can be touched and burns with fire, and to blackness and darkness and a tempest, 19 and the sound of a trumpet and the voice of words, which those hearing it, besought that the word should not be addressed to them [any more]; 20 for they could not endure what was enjoined; and if a beast touched the mountain it was stoned, 21 and so fearful was the sight that Moses said, I am afraid and tremble. 22 But you

have come to Zion, the mountain and city of the living God, the Jerusalem in heaven, and to myriads of angels 23 in general assembly, and to the church of first born who are] enrolled in heaven, and to the judge [and] God of all, and to the spirits of the just made perfect, 24 and to Jesus the mediator of a new covenant, and to blood of sprinkling that speaks a better message than that of Abel.

25 See that you refuse not him that speaks, for if they escaped not who refused him that spoke on earth, much more shall we not escape if we turn away from him from heaven, 26 whose voice then shook the earth, but now he has promised, saying, [Hag. 2 : 6], Yet once more I will shake not the earth only, but the heaven. 27 And the once more, [etc.], signifies the removing of the things shaken, as things that are made, that the things which cannot be shaken may remain. 28 Wherefore receiving a kingdom that cannot be shaken, let us have grace by which to serve the God acceptably with reverence and fear, 29 for our God is a consuming fire.

CHAPTER VIII. 13 : 1—25.

Various counsels, and conclusion.

13 : 1 Let brotherly love continue. 2 Forget not hospitality, for by this some have entertained angels unawares. 3 Remember those bound, as if you were bound with them, and those ill treated, as being yourselves in the body. 4 Marriage is honorable with all, and the bed undefiled, but fornicators and adulterers God will judge. 5 Let your conduct be without ava-

rice, and be content with what you have, for he has said [Josh. 1 : 5], I will not leave you nor forsake you, 6 so that we may boldly say, Master is my helper, I will not fear ; what can man do to me ? [Ps. 118 : 6.]

7 Remember your guides, that spoke to you the word of God, and considering the end of their conversation, follow the faith. 8 Jesus Christ is the same yesterday, to-day and for ever. 9 Be not carried away with many colored and strange doctrines ; it is good for the heart to be established in grace, not in meats, by which those walking in them are not profited.

10 We have an altar from which they that serve the tabernacle have no right to eat ; 11 for the bodies of the animals whose blood is brought into the holies by the chief priest are burned without the camp ; 12 wherefore also, Jesus to sanctify the people by his blood, suffered without the gate. 13 Let us therefore go out to him without the camp, bearing his reproach ; 14 for we have no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise always to the God, that is, the fruit of lips confessing his name. 16 And to do good and communicate forget not, for with such sacrifices the God is well pleased.

17 Obey your guides, and submit to them, for they watch for your souls as they that must give an account, that they may do it with joy, and not with grief, for this would be unprofitable to you.

18 Pray for us, for we trust we have a good conscience, willing to live honorably in all respects ;

19 but more especially do I ask you to do this, that I may be restored to you the sooner.

20 And may the God of peace who brought up from the dead the great shepherd of the sheep, our master Jesus Christ, with the blood of the eternal covenant, 21 make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, by Jesus Christ, to whom be glory for ever, Amen.

22 And I beseech you, brothers, suffer the word of exhortation, for I have written to you in few words.

23 Know that brother Timothy is released, with whom, if he comes quickly, I will see you. 24 Salute all your guides, and all the saints. They from Italy salute you. 25 The grace be with you all.

10. *Peter II.*

CHAPTER 1 : 1—21.

The Christian choir of seven graces, words heard from heaven, and the Jewish prophets.

1 : 1 Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained a like precious faith by righteousness of our God and of the savior Jesus Christ, 2 grace to you and peace be multiplied by the higher knowledge of the God, and of Jesus our master.

3 As his divine power has given us all things pertaining to life and godliness, by the higher knowledge of him that called us to his own glory and virtue, 4 by which the [most] precious and greatest promises

are given us, that by these you may become partakers of the divine nature, having escaped from the corruption that is in the world, from inordinate desires, 5 and for this same thing giving all diligence lead your choir [adding] by your faith, courage, and by courage knowledge, 6 and by knowledge temperance, and by temperance patience, and by patience godliness, 7 and by godliness brotherly love, and by brotherly love the love [of others]. 8 For if these are in you and abound, they will make you not idle nor unfruitful in the higher knowledge of our master Jesus Christ.

9 For one that has not these [graces], is blind and near sighted, having forgotten the cleansing from his old sins. 10 Wherefore the rather brothers give diligence to make your call and election sure, for doing these things you will never fall away. 11 For so richly will a choir led entrance be given you into the eternal kingdom of our master and savior Jesus Christ. 12 Wherefore I will be careful always to remind you of these things, though you know them and are fully established in the present truth, 13 and I think it right, as long as I am in this tabernacle, to stir you up by a reminder, 14 knowing that the putting off of my tabernacle is at hand, as also our master Jesus showed me; 15 and I will also give diligence that always after my death you may be able to have a remembrance of these things. 16 For we did not follow sophistical myths, when we made known to you the power and coming of our master Jesus Christ, but were eye witnesses of his majesty. 17 For he received from God the father, honor and

glory, when such a voice was brought to him under the magnificent glory, This is my beloved son in whom I am well pleased, 18 and this voice we heard brought from heaven, when we were with him on the holy mountain.

19 And we have more sure [proof], the word of prophecy to which you will do well to attend, as to a light shining in a dark place, till the day [of the master] dawns and the morning star rises in your hearts, 20 knowing this first that no prophecy of the Scripture is of its own solution; 21 for prophecy was never given by a will of man, but being influenced by a holy spirit, men spoke from God.

CHAPTER II. 2 : 1—22.

False teachers to come. warning from Hebrew and Greek myths.

2 : 1 And there were false prophets among the people as there will be false teachers among you, who will bring in privately destructive heresies, even denying the master that bought them, and bringing on themselves swift destruction, 2 and many will follow their lewd ways, by whom the way of the truth will be blasphemed, 3 and covetously with forged words will they make merchandise of you, whose judgment from of old slacks not, and their destruction slumbers not. 4 For if God spared not angels that sinned, but plunging them in Tartarus in chains of darkness, gave them up to be kept for judgment, 5 and spared not the old world, but preserved Noah a preacher of righteousness, bringing a deluge on a world of the ungodly, 6 and condemned the cities of

Sodom and Gomorrah, turning them into ashes with an overthrow, making them an example of those that should thereafter be ungodly; 7 and rescued righteous Lot, pained by the lewd conversation of the wicked, 8 for in seeing and hearing, that righteous man dwelling among them, vexed his righteous soul from day to day with [their] iniquitous doings; 9 master knows how to rescue the godly from trial, and to keep the unjust to be punished in the day of judgment, 10 especially those that walk after the flesh in vicious desires and despise masters, daring, self-confident, they tremble not to blaspheme glories; 11 where angels, being greater in might and power, bring not a charge of blasphemy against them. 12 But these like irrational animals, produced naturally to be taken and destroyed, blaspheme things of which they are ignorant, and will also be destroyed with their destruction, 13 receiving the wages of unrighteousness, counting excess in the day time a pleasure, spots and blemishes, sporting in their deceptions, feasting with you; 14 having eyes full of an adulteress, and that cannot cease from sin, having a heart trained in covetousness, children of a curse.

15 Leaving the right way, they err, following in the way of Balaam [son] of Beor, who loved the wages of unrighteousness. 16 But he had a rebuke of his iniquity, the dumb beast speaking with a man's voice, forbade the madness of the prophet. 17 These are wells without water, clouds driven by a tempest for whom is reserved the blackness of darkness.

18 For uttering swollen words of vanity, they entice with lewd desires of the flesh, those who had nearly

escaped, who were living in error; 19 they promising them liberty who are themselves slaves of corruption, for by what any one is overcome by that is he enslaved.

20 For if having escaped from the defilements of the world by the higher knowledge of the master and savior Jesus Christ, they are again ensnared and overcome by them, their last state is woe than the first, 21 for it would be better for them not to have known the way of righteousness, than having known it, to turn from the holy command. 22 It has happened to them according to the true proverb, A dog returns to his vomit, and a sow that was washed, to wallowing in mire.

CHAPTER III. 3:1—18.

The burning of the world, the coming of Jesus, and Paul's letters.

3:1 This second letter I now write to you, beloved, in which I stir up your clear minds by a reminder, 2 that you may remember the words spoken by the holy prophets and the command of your apostles of the master and savior, 6 knowing this first, that in the last days mockers will come with mocking, walking after their inordinate desires, 4 and saying, Where is the promise of his coming? for since the fathers [of the church] fell asleep, all things continue as they were from the beginning of creation.

5 For they are willingly ignorant of this that the heavens were of old and the earth formed from water and by water, 6 by the word of God, by which the world that then was, being deluged with water, was

destroyed, 7 but the present heavens and the earth are treasured up by his word, kept for fire at the day of judgment and perdition of ungodly men. 8 But let not this escape you, beloved, that one day is with master as a thousand years, and a thousand years as one day.

9 Master is not slack as to his promises, as some men count slackness, but is long suffering towards you, not willing that any should perish, but [wishing] all should come to repentance.

10 But the day of master will come as a thief, in which the heavens will pass away with a great noise, and the constellations be burned and melted down, and the earth and the works on it be consumed with fire. 11 These things being about to be dissolved, what kind of persons ought you to be in holy conversations and godlinesses, 12 looking for, and hastening to the coming of the day of the God, in which the heavens being burned with fire, will be dissolved and the constellations be melted down. 13 But we look for new heavens and a new earth, according to his promise, in which dwells righteousness.

14 Wherefore, beloved, looking for these things, be diligent to be found by him in peace, without spot and without blemish, 15 and account the long suffering of our master salvation, as our brother Paul according to the wisdom given him, wrote to you, 16 as also in all [his] letters, speaking in them of these things, in which are some things hard to be understood, which the unlearned and unstable wrest as they do the other scriptures, to their destruction.

17 But you, beloved, knowing before, be on your

guard not to be carried away with the error of the wicked and fall from your stedfastness, 18 but grow in grace and in a knowledge of our master and savior Jesus Christ. To him be glory now and to the age [to come].

11. *Jude.*

The faith announced by the apostles to be maintained.

1 Judas, a servant of Christ Jesus, and brother of James, to the loved in God the father, and the kept by Jesus Christ, the called, 2 mercy and peace and love be increased to you. 3 Beloved, using all diligence to write to you, I need to write to you exhorting you to contend earnestly for the faith once delivered to the saints; 4 for certain men have come in by stealth, who were of old predestined to this condemnation, ungodly men, changing the grace of our God to lasciviousness, and denying our only sovereign and master Jesus Christ. 5 But I wish to remind you who knew all once, that the master having saved the people from the land of Egypt, a second time destroyed them that believed not; 6 and angels that kept not their empire, but left their own habitation, has he kept in eternal chains under darkness for the judgment of the great day; 7 and Sodom and Gomorre, and the cities about them in like manner, committing fornication and going after strange flesh, are set forth as an example, suffering the judgment of eternal fire. 8 In like manner also these dreamers defile the flesh, despise authorities, and blaspheme glories. 9 But Michael the archangel,

when debating with the devil he disputed about the body of Moses, dared not to bring against him a charge of blasphemy, but said, Master rebuke you ; 10 but these men blaspheme what they know not, and in what they know naturally as irrational animals, in these things they corrupt themselves.

11 Woe to them, for they have gone in the way of Cain, and rushed into the error of Balaam, and will perish in the contradicting of Core. 12 These are hidden rocks at your loves [love feasts], feasting themselves with you without fear, shepherds feeding themselves, clouds without water, driven by winds, trees of autumn without fruit, twice dead, plucked up by the roots, 13 fierce waves of the sea, foaming with their own shame, wandering stars, for which is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold master came [will come] with his ten thousands of saints, 15 to execute judgment against all the ungodly, and to convince them of all their ungodly works, and of all the hard speeches which ungodly sinners have spoken against him. 16 These are discontented ones, complainers, going after their desires, and their mouth speaks proudly respecting persons, for the sake of gain.

17 But do you, beloved, remember the words spoken formerly by the apostles of our master Jesus Christ, 18 for they told you that in the last time there would be mockers, walking after their own ungodly desires. 19 These are they that make divisions, psychic, not having the spirit. 20 But you, be-

loved, building yourselves up on your most holy faith, praying in the holy spirit, 21 keep yourselves in the love of God, looking for the mercy of our master Jesus Christ in a life eternal. 22 And some disputants rebuke, 23 and some save, plucking them from the fire ; but some pity with fear, hating the tunic that is defiled from the flesh.

24 And to him that is able to keep you from falling and to set you before the face of his glory with rejoicing, 25 to the only God our savior, by Jesus Christ our master, be glory, majesty, power and authority before every age, now and to all ages, Amen.

12. *John, I.*

CHAPTER I. 1 : 1—2 : 29.

The eternal zoe, God and Jesus.

1 : 1 What was from the beginning, what we heard, what we saw with our eyes, what we beheld, and our hands handled, concerning the word of the zoe ; 2 and the zoe was made manifest, and we saw and testify, and declare to you the eternal zoe [life], who was with the father, and was manifested to us ; 3 what we saw and heard we declare to you, that you may have fellowship with us, and our fellowship is with the father and with his son Jesus Christ ; 4 and these things we write to you that your joy may be full.

5 And this is the message that we heard from him, and announce to you, that the God is light, and that in him there is no darkness. 6 If we say that we

have fellowship with him, and walk in darkness, we lie, and do not the truth, 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanses us from all sin.

8 If we say, We have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us the sins, and to cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, these things I write to you that you sin not, but if any one does sin, we have an advocate with the father, Jesus Christ the righteous ; 2 and he is the propitiation for our sins, and not for our sins only, but for all the world. 3 And by this we know him, if we keep his commands. 4 He that says I know him, and keeps not his commands, is a liar, and the truth is not in him ; 5 but he that keeps his word, in him is the love of the God truly perfected ; by this we know that we are in him.

6 He that saith he abides in him ought to walk as he walked. 7 Beloved, I write not a new command to you, but a command that is old, that you had from the beginning ; the old command is the word you heard. 8 Again I write you a new command that is true in him and in you, for the darkness is past, and the true light now shines.

9 He that says he is in the light, and hates his brother, is in darkness even till now. 10 He that loves his brother abides in the light, and there is no occasion of stumbling in him. 11 He that hates his

brother is in darkness, and walks in darkness, and knows not whither he goes, for the darkness has blinded his eyes.

12 I write to you, little children, because your sins are forgiven on account of his name ; 13 I write to you, fathers, because you know him that is from the beginning ; I write to you, young men, because you have overcome the evil one ; I wrote to you, children, because you knew the father ; 14 I wrote to you, fathers, because you knew him that is from the beginning ; I wrote to you, young men, because you are strong, and the word of the God abides in you, and you have overcome the evil one.

15 Love not the world, nor the things in the world ; if any one loves the world the love of the father is not in him. 16 For every thing that is in the world, the desire of the flesh, the desire of the eyes, and the splendor of [high] life, is not of the father, but is of the world, 17 and the world and its desires pass away, but he that does the will of the God abides for ever.

18 Little children, it is the last hour, and as you have heard that an antichrist comes, even now there are many antichrists, whence we know that it is the last hour. 19 They went out from us, but they were not of us, for if they had been of us they would have continued with us, but [they went out from us] that they might be made manifest that they were not all of us.

20 And you have an anointing from the holy one, and know all things. 21 I have not written to you because you know not the truth, but because you

know her, and because no lie is of the truth. 22 Who is a liar, but he who denies that Jesus is the Christ? he is the antichrist who denies the father and the son. 23 None that denies the son has the father; he that confesses the son has also the father.

24 What you heard from the beginning, let that abide in you; if you abide in what you heard from the beginning, then you will abide in the son and in the father, 25 And this is the promise that he has promised us, the life eternal [or the eternal zoe].

26 These things have I written to you concerning them that deceive you; 27 and the anointing that you received from him abides in you, and you have no need that any one should teach you, but as the anointing teaches you all things, and [its teaching] is true, and is not a lie, even as it has taught you, abide in him. 28 And now, little children, abide in him, that when he shall appear, we may have boldness, and not be ashamed before him at his coming. 29 If you know that he is just, you know that every one that does justice is born of him.

CHAPTER II. 3:1—24.

The doctrine of love.

3:1 See what love the father has given us that we may be called children of God; therefore the world knows us not, because it knew him not. 2 Beloved, now we are children of God, and it does not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. 3 And any one that has this hope in

him, purifies himself, as he is pure. 4 Every one that commits sin, transgresses also the law, for sin is a transgression of law. 5 And you know that he was manifested to take away sins, and in him is no sin. 6 Every one that abides in him sins not; one that sins, has not seen him nor known him.

7 Little children, let no one deceive you, he that does justice is just, as he also is just; 8 he that sins is of the devil, for the devil sinned from the beginning, and the son of the God was manifested for this, to destroy the works of the devil. 9 None that is born of the God sins, for his seed remains in him, and he cannot sin, because he was born of the God.

10 By this the children of the God are manifest, and the children of the devil; every one that does not justice is not of the God, and he that loves not his brother. 11 For this is the message that we heard from the beginning, that we should love one another. 12 Not as Cain, who was from the evil one, and killed his brother; and why did he kill him? because his works were evil, and his brother's good. 13 Marvel not, brothers, if the world hates you.

14 We know that we have passed from death to life because we love the brothers. 15 Every one that hates his brother is a murderer, and you know that no murderer has a zoe eternal abiding in him.

16 By this we know the love, that he gave his life [psyche] for us, and we ought to give our lives for the brothers. But whoever has this world's goods, and sees his brother having need, and shuts up his bowels from him, how abides the love of the God in him? 18 Little children, let us not love in word nor

in tongue, but in deed and in truth. 19 And by this we know that we are of the truth, and shall assure our hearts before him ; 20 for if our hearts condemn us, the God is greater than our hearts, and knows all things.

21 Beloved, if our heart condemns us not, we have boldness before the God, 22 and whatever we ask we receive from him because we keep his commands and do the things that are acceptable in his sight. 23 And this is his command, that we believe on the name of his son Jesus Christ, and love one another, as he commanded ; 24 and he that keeps his command abides in him, and he in him, and by this we know that he abides in us [and] has given us his spirit.

CHAPTER III. 4:1—21.

We must try spirits, overcome the evil, and be perfect in love.

4:1 Beloved, believe not every spirit, but try the spirits, whether they are from the God, for many false prophets have gone out into the world. 2 By this shall you know a spirit of the God ; every spirit that confesses Jesus Christ to have come in the flesh, is of the God, 3 and every spirit that confesses not Jesus, is not of the God, and this is the [spirit] of the antichrist, of which you have heard that he comes, and he is even now in the world. 4 You are of the God, little children, and have overcome them, because he that is in you is greater than he that is in the world.

5 They are of the world, therefore they speak from

the world, and the world hears them. 6 We are from the God ; he that knows the God hears us ; he that is not from the God hears us not ; by this we know a spirit of truth and a spirit of error.

7 Beloved, let us love one another, for love is from the God, and every one that loves, is born of the God, and knows the God. 8 He that loves not, knows not the God, for the God is love.

9 In this was the love of the God manifested among us, that the God sent his only-begotten son into the world that we might be saved by him. 10 In this is love, not that we loved the God, but that he loved us, and sent his son to be a propitiation for our sins.

11 Beloved, if the God so loved us, we ought also to love one another. 12 No one ever saw God ; if we love one another the God abides in us, and his love is perfected in us ; 13 by this we know that we abide in him and he in us, that he has given us of his spirit ; 14 and we saw and testify that the father sent the son [to be] the savior of the world.

15 Whoever confesses that Jesus is the son of the God, the God abides in him, and he in the God. 16 And we know and believe in the love which the God has in us. The God is love, and he that abides in the love, abides in the God, and the God in him.

17 In this is the love perfected with us, that we may have boldness in the day of judgment, for we are as he is in this world. 18 There is no fear in love, but perfect love casts out fear, for fear has pain ; he that fears is not perfect in love. 19 We love because he first loved us. 20 If one says, I love the God,

and hates his brother, he is a liar, for he that loves not his brother whom he has seen, how can he love the God whom he has not seen ? 21 And we have this command [saying] from him, that he who loves the God loves his brother also.

CHAPTER IV. 5:1—21.

The three witnesses.

5:1 Every one who believes that Jesus is the Christ, is born of the God, and every one that loves him that begat, loves him that was begotten by him. 2 By this we know that we love the children of the God, when we love the God and keep his commands. 3 This is the love of the God, that we keep his commands, and his commands are not grievous. 4 For every thing that is born of the God overcomes the world, and this is the victory that overcomes the world, our faith. 5 Who is he that overcomes the world, but he that believes that Jesus is the son of the God.

6 This is he that came by water [ichor] and by blood, not by water only, but by the water and by the blood, and it is the spirit that testifies, for the spirit is the truth. 7 For there are three [things] that testify, 8 the spirit and the water [ichor], and the blood, and the three are one.

9 If we receive the testimony of men, the testimony of the God is greater, for this is the testimony of the God which he testified concerning his son.

10 He that believes in the son of the God has the testimony in him ; he that believes not the son has

made him a liar, because he believed not the testimony which the God testified concerning his son ; 11 and this is the testimony that the God gave us, a zoe eternal, and this zoe is in his son. 12 He that has the son has the zoe, and he that has not the son has not the zoe. 13 These things have I written to you, that you who believe on the name of the son of the God may know that you have a zoe eternal. 14 And this is the boldness that we have before him, that if we ask any thing according to his will, he hears us ; 15 and if we know that he hears us as to what we ask, we know that we have the things that we ask of him.

16 If any one sees his brother commit a sin that is not to death, he shall ask and he will give him a zoe for them that sin not to death ; there is a sin to death, I say not that you should pray for it. 17 All unrighteousness is sin, and there is sin which is not to death.

18 We know that every one who is born of the God sins not, but he that is born of the God keeps himself, and the evil one touches him not. 19 We know that we are of the God, and the whole world lies in the evil one ; 20 and we know that the son of the God came and gave us a mind that we might know the true one, and we are in the true one, in his son Jesus Christ ; this is a true God and a zoe eternal.

21 Little children, keep yourselves from idols.

13. *John, II.*

1 The presbyter to the elect Cyria and her children, whom I love in the truth, and not only I, but all who love the truth, 2 for the truth that abides in you and shall be with you for ever, 3 grace, mercy, peace, from God the father and from Jesus Christ the son of the father, in truth and love, be with you.

4 I was very glad when I found some of your children walking in truth, as we received a command from the father. 5 And now I pray you, Cyria, not as writing you a new command, but what we had from the beginning, that we should love one another. 6 And this is the love, that we walk according to his commands, and this is the command that you heard from the beginning, that you should walk in it. 7 For many deceivers have gone out into the world, who do not confess that Jesus Christ came in the flesh [Saturninus, Marcion, etc., 140—165]; this is a deceiver and an antichrist.

8 Take heed to yourselves that you lose not what you have wrought, but obtain a full reward. 9 None that advances and continues not in the doctrine of the Christ, has God; he that continues in the doctrine, has both the son and the father.

10 If any one comes to you and brings not this doctrine, receive him not nor wish him well. 11 He that wishes him well is a partaker of his evil deeds. 12 Having much to write to you, I will not write with paper and ink, but I hope to come to you, and to speak face to face, that our joy may be full. 13 The children of your elect sister salute you.

14. *John, III.*

1 The presbyter to the beloved Gaius, whom I love in truth : 2 Beloved, I pray above all things that you may prosper and be well, as your soul prospers. 3 I was very glad when the brothers came and testified of your truth, as you walk in the truth ; I have no greater joy than to hear that my children walk in the truth.

5 Beloved, you did faithfully what you did for the brothers, and that for strangers, 6 who have testified of your love before the church ; you did well to send them forward worthily of the God ; 7 for they went out for his name, taking nothing of the Gentiles. 8 We ought to aid such, that we may be co-workers with the truth. 9 I wrote something to the church, but Diotrephes who loves to be foremost among them, receives us not.

10 When I come, therefore, I will remember his works which he did, prating of us with malicious words, and not satisfied with these, he neither receives the brothers nor allows those wishing to receive them, but casts them out of the church.

11 Beloved, follow not the evil, but the good ; he that does good is from the God ; an evil doer has not seen the God 12 It is testified favorably of Demetrius by all, and by the truth herself, and we testify, and you know that our testimony is true.

13 I have many things to write to you, but I wish not to write with ink and pen, 14 but hope soon to see you, and we will speak face to face. 15 Peace be to you ; the friends salute you ; salute the friends by name.

PERIOD III. 150—165 A. D.

A second advance on the apostles, four gospels, beginning with that according to Mark, Acts of the Apostles and the Revelation of John. These works, with four uncanonical gospels, Acts of Paul and Thecla, and letters of Barnabas, Clement and Ignatius, of earlier dates, were preserved and held in high respect by the Catholics, while twenty-eight other gospels, thirteen Acts of the Apostles and five Revelations, after many of them had been denounced as unworthy and misleading fictions, were either purposely destroyed or allowed to be lost by neglect. The New Testament works of this period were written after the faith of the Catholic schools had been rudely shaken by the failure of the second advent, of the Messianic reign and of the end of the world marvels, to come to time that the apostles, relying on Jewish prophecies, had set for them. The gospels are based on the preceding letters, on previous gospels, portions of which were not satisfactory, and on the Jewish Messianic prophecies. They are said in their titles to be according to certain men, not by them ; and the fourth gospel, at its close, claims to have been written by the favorite disciple of Jesus. Acts of the Apostles claims to be by the author of the third gospel, and both are addressed to Theophilus, whom we take to be the sixth bishop of Antioch, presiding over that church from 168 to 182, when he died. But Acts con-

tradicts all the gospels on the supposed post resurrectionary doings of Jesus. By their sound instructions the gospels have done much good; by their misjudgments of the Jewish Scriptures, and of Jesus as the Jewish Messiah, they have done incalculable harm.

Revelation fitly closes the New Testament. It assumes to have been written in 68, under Galba, who was murdered after a reign of seven months; but from the correctness of its predictions till the reign of Aurelius in 161—180, and the entire failure of all the events that were to follow, to come to the later time which the author set for them after the previous failure of many of them to come to the time set for them by the apostles, shows that his real time was under Aurelius. Galba was the sixth of the seven heads of his Roman imperial beast, and Aurelius the eighth of its ten horns. Rev. 17:8—18.

1. *Gospel according to Mark.*

CHAPTER I. 1:1—45.

Jesus is baptized, a prodigy attending, is tempted by Satan, preaches, chooses disciples, and performs miracles.

1:1 Beginning of the gospel of Jesus Christ, a son of God, 2 as it is written in Isaiah the prophet [Mal. 3:1], Behold I send my angel before your face, who will prepare your way before you. [Isa. 40:3.] 3 There is a voice of one crying in the wilderness, Prepare the way of master [Jeve], make straight his paths. 4 John, who was baptizing, was in the

wilderness, preaching a baptism of repentance for a forgiveness of sins, 5 and there went out to him all the country of Judea and all the Jerusalemites, and were baptized by him in the river Jordan, confessing their sins. 6 And this John was clothed with camel's hair, and had a girdle of skin about his loins, and he ate locusts and wild honey.

7 And he preached, saying, After me comes one mightier than I, the strings of whose sandals I am not worthy to stoop down and untie. 8 I have baptized you with water, but he will baptize you with a holy spirit.

9 And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John; 10 and coming up immediately out of the water he saw the heavens opened and the spirit descending like a dove into him, 11 and there was a voice from the heavens [saying], You are my beloved son, in you I am well pleased.

12 And immediately the spirit thrust him out into the wilderness, 13 and he was in the wilderness forty days tempted by the Satan, and he was with the wild beasts, and angels ministered to him.

14 And after John was cast into prison, Jesus came to Galilee, preaching the gospel of the God, 15 saying, The time is fulfilled, and the kingdom of the God is at hand, repent and believe the good news. 16 And passing along by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting [nets] around in the sea, for they were fishermen. 17 And Jesus said to them, Come after me, and I

will make you fishers of men ; 18 and immediately leaving the nets, they followed him. 19 And going forward a little, he saw James, the [son] of Zebedee, and John his brother, and they were in the ship mending the nets. 20 And immediately he called them, and leaving their father Zebedee in the ship, with the hired men, they went away after him.

21 And they entered into Capernaum, and immediately on the Sabbath he taught in the synagogue, and they were astonished at his teaching, for he taught them as having authority, and not as the scribes. 23 And immediately there was in their synagogue a man with an unclean spirit, and he cried, 24 saying, What have you to do with us, Jesus Nazarene ? have you come to destroy us ? We know you who you are, the holy one of the God. 25 And Jesus rebuked him, saying, Be still, and come out of him. 26 And the unclean spirit, rending him, and crying with a loud voice, came out of him ; 27 and all were astonished, so that they questioned among themselves, saying, What is this ? a new teaching with authority ? and does he command unclean spirits and they obey him ? 28 And the report of him went out immediately into all the region around Galilee.

29 And immediately on going out of the synagogue they came into the house of Simon and Andrew, with James and John ; 30 and Simon's wife's mother lay sick with a fever, and immediately they tell him of her ; 31 and coming to her he took her hand and raised her up, and the fever immediately left her, and she ministered to them.

32 And at evening, when the sun went down, they brought him all that were sick, and those afflicted with demons ; 33 and the whole city was assembled at the door ; 34 and he healed many that were sick with various diseases, and cast out many demons, and suffered not the demons to speak, because they knew him.

35 And in the morning, rising long before day, he went out and departed into a desert place, and there prayed. 36 And Simon and those with him followed him and found him, 37 and they said to him, All men seek you. 38 And he said to them, Let us go elsewhere to the neighboring villages that I may preach there also, for I came forth for this. 39 And he preached in their synagogues, and cast out demons in all Galilee.

40 And there came to him a leper beseeching him, saying, If you will, you can cleanse me ; 41 and pitying [him], he stretched out his hand and touched him, and said, I will, be cleansed ; 42 and immediately the leprosy left him, and he was cleansed ; 43 and rebuking him, he immediately sent him off ; 44 and he said to him, See that you say nothing to any one, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them. 45 And he went out and began to proclaim it extensively, and to send the report abroad, so that he could no more go openly into the city, but was without, in deserts, and they came to him from every where.

CHAPTER II. 2:1—3:6.

Jesus heals a paralytic, forgives sins, calls Levi, eats with sinners, omits the Jewish fasts, etc.

2:1 And coming again to Capernaum [after some] days, it was heard that he was in a house, 2 and immediately many were assembled, so that it was impossible to come to the door, and he spoke the word to them. 3 And they came to him bringing a paralytic, carried by four, and not being able to come near him because of the multitude, they uncovered the roof where he was, and having made an opening, they let down the bed on which the paralytic was laid. 5 And Jesus seeing their faith, said to the paralytic, Child, your sins are forgiven. 6 But some of the scribes were sitting there, and reasoning, said in their hearts, 7 Why does this man speak thus? he blasphemes; who can forgive sins but one, the God? 8 And Jesus immediately, knowing by his spirit that they reasoned thus with themselves, said, Why do you have these reasonings in your hearts? 9 in what is it easier to say to the paralytic, your sins are forgiven, than to say, Arise, take up your bed and walk? 10 But that you may know that the son of man has authority to forgive sins on the earth, he said to the paralytic, 11 I tell you, take up your bed and go to your house; 12 and he was raised up, and immediately taking up his bed he went out before all, so that all were astonished, and glorified the God, saying, We never saw the like [of this].

13 And he went out again by the sea, and all the

multitude came to him, and he taught them. 14 And going along, he saw Levi, the [son] of Alpheus, sitting at the custom house, and he said to him, Follow me, and he arose and followed him. 15 And it came to pass when he reclined in his house that many publicans and sinners also reclined with Jesus and his disciples, for there were many, and they followed him. 16 And the scribes and Pharisees, seeing him eating with sinners and publicans, said to his disciples, Does he eat and drink with sinners and publicans? 17 And Jesus hearing, said to them, The well need not a physician, but the sick; I came not to call the righteous, but sinners.

18 And the disciples of John and the Pharisees were fasting, and they came to him and said, Why do the disciples of John and the disciples of the Pharisees fast, but your disciples fast not? 19 And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? 20 But days will come when the bridegroom will be taken from them, and then they will fast in that day. 21 No one puts a piece of unfulled cloth on an old garment, otherwise the new takes its size from the old, and the rent is made worse; 22 and no one puts new wine into old bags, otherwise the wine breaks the bags, and the wine is lost and the bags.

23 And it came to pass that he traveled on the sabbath through the grain fields, and the disciples began to travel, plucking the heads of grain; 24 and the Pharisees said to him, See how your disciples do what is not lawful. 25 And he said to them, Have you not read what David did when he had

need, and was hungry, and those with him ? 26 How he went into the house of the God under Abiathar [Elimelech] the chief priest [1 Sam. 21:6], and ate the show-bread, which it was not lawful for any to eat but the priests, and gave it to them that were with him ? 27 And he said to them, The sabbath was made for man, not man for the sabbath ; 28 so that the son of man is master also of the sabbath.

3:1 And he entered again into a synagogue, and a man was there having a withered hand ; 2 and they watched him to see if he would heal on the sabbath day, that they might accuse him ; 3 and he said to the man having the withered hand, Rise and stand up. 4 And he said to them, Is it lawful on the sabbath day to do good or to do evil ? to save a life or to kill ? and they were silent. 5 And looking round on them with anger, being grieved at the hardness of their hearts, he said to the man, Stretch out your hand ; and he stretched it out, and his hand was restored. 6 And the Pharisees going out immediately with the Herodians, took counsel against him, to kill him.

CHAPTER III. 3:7—35.

Jesus is followed by multitudes, chooses twelve apostles, denies any alliance with Satan, and declares all the good his relations.

3:7 And Jesus departed with his disciples to the sea, and a great multitude followed him from Galilee, and from Judea, 8 and from Jerusalem, and from Idumea, and beyond the Jordan, and those from Tyre and Sidon ; a great multitude, hearing what he

did, came to him. 9 And he told his disciples that a little boat should wait on them, because of the multitude, that they might not crowd him. 10 For he cured many, so that they that had plagues, fell on him that they might touch him. 11 And when the unclean spirits saw him, they fell down before him, and cried, saying, You are the son of the God. 12 And he strictly charged them not to make him known. 13 And he went up on the mountain, and called to him whom he would, and they came to him. 14 And he chose twelve, that they should be with him, that he might send them out to preach, 15 and to have authority to cast out demons. 16 And he called Simon Peter, 17 and James, the [son] of Zebedee, and John the brother of James, and he called them Boanerges, that is, sons of thunder; 18 and Andrew and Philip, and Bartholomew, and Matthew and Thomas, and James the [son] of Alpheus, and Thaddeus and Simon the Canaite, 19 and Judas Iscariot, who also betrayed him.

20 And they came into a house, and the multitude came together again to him, so that they were not able to eat bread; 21 and those with him hearing of it, went out to take him by force, for they said, He is beside himself. 22 And the scribes that came down from Jerusalem said, He has Beelzebub, and he casts out the demons by the ruler of the demons. 23 And calling them, he said to them in parables, How can Satan cast out Satan? 24 And if a kingdom is divided against itself, that kingdom cannot stand; 25 and if a house is divided against itself, that house cannot stand; 26 and if Satan has risen

up against himself, and is divided, he cannot stand, but has an end. 27 But no one is able to enter into the house of a strong man and plunder his goods unless he first binds the strong man, and then he will plunder his house. 28 Truly I tell you that all sins shall be forgiven the sons of men, and the blasphemies with which they blaspheme, 29 but he that blasphemeth against the holy spirit, shall never have forgiveness, but shall be guilty of an eternal sin, 30 because they said He has an unclean spirit..

31 And his brothers and his mother came to him and standing without, sent to him and called him. 32 And the multitude sat around him, and they said to him, Behold your mother and your brothers and your sisters seek you without. 33 And he answering, said to them, Who is my mother, or my brothers? 34 and looking on those that sat around him, he said, See my mother and my brothers; 35 whoever does the will of the God, he is my brother, and sister, and mother.

CHAPTER IV. 4 : 1—41.

Jesus delivers several parables, and stills a tempest.

4 : 1 And again he began to teach by the sea, and there were gathered to him a great multitude, so that he entered into a boat, and sat on the sea, and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said to them in his teaching, 3 Hear, Behold the sower went out to sow, 4 and it came to pass in the sowing that some [seed] fell by the way, and the birds

came and devoured it; 5 and some fell on rocky ground where it had not much earth, and it came up immediately because it had no depth of earth, 6 and when the sun rose, it was scorched, and because it had no root, it was withered. 7 Other [seed] fell among thorns, and the thorns came up and choked it, and it yielded no fruit. 8 And other seed fell on good ground, and bore fruit, springing up and growing, and one bore thirty, and one sixty, and one a hundred. 9 And he said, He that has ears to hear, let him hear.

10 And when he was alone, those about him, with the twelve, asked him concerning the parables, 11 and he said to them, To you is given the mystery of the kingdom of the God, but to those without, all things are done in parables, 12 that seeing, they may see and not perceive, and that hearing, they may hear and not understand, lest at any time they should turn, and it should be forgiven them. 13 And he said to them, Understand you not this parable? how then will you understand all parables? 14 The sower sows the seed, 15 and these are they where the word is sown by the way, that when they hear, immediately comes Satan and takes away the word that was sown in them; 16 and these in like manner are they that are sown on a rocky soil, who when they hear the word, immediately receive it with joy, but they have no root in themselves, and endure for a time, and when affliction or persecution arises because of the word, they are immediately offended. 18 And the others are they that are sown among thorns; these are they that hear the word, 19 and

the cares of the age and the deceitfulness of riches, and the desires of other things coming in, choke the word, and it is made unfruitful. 20 And these are they that are sown on the good ground, who hear the word and receive it, and bear fruit, one thirty, one sixty, and one a hundred.

21 And he said to them, Does a light come to be put under a modius [peck measure], or under a bed, and not to be put on a light-stand ? 22 For there is nothing hid that shall not be made manifest, nor concealed but that shall come to light. 23 If any one has ears to hear, let him hear. 24 And he said to them, See what you hear ; and with what measure you measure [to others] it will be measured to you, and more will be added for you ; 25 and whoever has, to him will be given ; and whoever has not, from him will be taken away what he has.

26 And he said, So is the kingdom of the God as a man who put seed in the earth, 27 and he slept and awoke, night and day, and the seed came up and grew he knew not how. The earth brings forth of herself, first the stalk, then the head, then the full grain in the head, and when the grain gives itself up, he immediately sends the sickle, because the harvest has come.

30 And he said, How shall I represent the kingdom of the God, and with what parable shall I describe it ? 31 It is like a mustard seed, which when it is sown in the earth is the least of all seeds that are on the earth, 32 but when it is sown, it comes up and is the greatest of all herbs, and has great branches, so that the birds of the air can dwell in its

shade. 33 In many such parables he spoke to them the word as they were able to hear, 34 and without a parable he spoke not to them, but privately he explained all to his disciples.

35 And he said in that day to his disciples, when it was evening, Let us go over to the other side. 36 And leaving the multitude, they took him as he was, in the boat, and other boats were there with him. 37 And there was a great tempest of wind, and the waves broke into the boat, so that the boat was already filled ; 38 and he was in the stern on a pillow sleeping ; and they awoke him, and said to him, Teacher, do you not care that we perish ? 39 And being awakened, he rebuked the wind, and said to the sea, Be still, be quiet ; and the wind ceased, and there was a great calm. 40 And he said to them, Why are you so fearful ? how do you have no faith ? 41 And they were greatly afraid, and said one to another, Who then is this, that both the wind and the sea obey him ?

CHAPTER V. 5:1—43.

Jesus heals the demoniac of Gadara, a woman in a crowd, and restores a child to life.

5:1 And they went across the sea to the country of the Gerasenes ; 2 and as he went out from the boat, immediately there met him a man with an unclean spirit, 3 who had his dwelling in the tombs, and none were able to confine him with a chain, 4 because he had often been bound with fetters and chains, and the chains were rent asunder by him, and the fetters

broken, and none was able to subdue him, 5 and all night and day he was in the tombs and on the mountains, crying and cutting himself with stones. 6 And when he saw Jesus at a distance, he ran and worshipped him, 7 and crying with a loud voice, he said, What have you to do with me, Jesus, son of the most high God ? I adjure you by the God not to torment me. 8 For he said to the unclean spirit, Come out of the man. 9 And he asked him, What is your name ? and he said to him, My name is Legion, because we are many, 10 and he besought him much not to send them out of the country.

11 And there was before the mountain a great herd of swine feeding ; 12 and they besought him, saying, Send us into the swine, that we may enter into them. 13 And Jesus immediately permitted them, and the unclean spirits going out, entered into the swine ; and the herd rushed down a precipice into the sea, about two thousand, and were drowned in the sea.

14 And those that fed the swine fled, and announced it in the city and in the country, and they came to see what it was that had occurred ; 15 and they came to Jesus, and saw the demoniac who had the legion, sitting, clothed and in his right mind ; and they were afraid. 16 And those who had seen, told them how it happened to the demoniac, and concerning the swine. 17 And they besought him to depart from their bounds. 18 And when he entered into the boat, the man that had been a demoniac besought him that he might go with him, 19 but he did not permit him, and he said to him, Go home to your

house and to your family, and tell them how great things the master did for you, and [how] he had mercy on you. 20 And he went away, and began to proclaim what Jesus had done for him; and all marvelled.

21 And Jesus passing over again to the other side, a great multitude was assembled to him, and he was by the sea. 22 And there came to him one of the synagogue rulers, Jairus by name, and when he saw him he fell down at his feet, 23 and besought him much, saying, My little daughter is at the point of death, come and lay your hands on her, that she may be saved and live. 24 And he went with him, and there followed him a great multitude, and thronged him.

25 And there was a certain woman who had a flow of blood for twelve years; 26 she was treated often by many physicians, and had expended all her property, and was not benefited, but rather became worse. 27 Hearing of Jesus, she came in the crowd behind him, and touched his garment, 28 for she said, If I can only touch his garment, I shall be saved; 29 and immediately the fountain of her blood was dried up, and she perceived that she was healed. 30 And Jesus instantly perceiving in himself that a power had gone out from him, turning to the multitude, said, Who touched my clothes? 31 And his disciples said to him, You see that the multitude press on you, and do you say, Who touched me? 32 And he looked around to see who had done this. 33 And the woman, afraid and trembling, knowing what was done to her, came and fell down to him, and told him all

the truth. 34 And he said to her, Daughter, your faith has saved you, go in peace, and be well of your plague.

35 While he was yet speaking, they came from the synagogue ruler's, saying, Your daughter is dead; why do you trouble the master further? 36 But Jesus hearing the word spoken, said to the synagogue ruler, Fear not, only believe. 37 And he suffered none to follow with him but Peter and James, and John the brother of James. 38 And they came to the house of the synagogue ruler, and saw a tumult, and persons weeping and lamenting much; 39 and entering in, he said to them, Why do you make a noise and weep? the child is not dead, but sleeps. 40 And they laughed at him; but he put them all out, and took the father of the child and the mother, and those with him, and went in where the child was, 41 and taking the hand of the child, he said to her, Talitha cumi, which is interpreted, Girl, I tell you arise; 42 and immediately the girl arose and walked about, for she was twelve years old; and they were immediately beside themselves with great joy. 43 And he strictly charged them that no one should know this, and ordered something to be given her to eat.

CHAPTER VI. 6:1—56.

Jesus visits Nazareth, hears of John's death, feeds five thousand, walks on the sea, and heals the sick.

6:1 And he went out thence and came to his native country, and his disciples followed him. 2 And

when the sabbath came, he began to teach in the synagogue, and many that heard him were astonished, saying, Whence has this man these things? what is the wisdom that is given to this man? and [whence] are such mighty works that are performed by his hand? 3 Is not this the carpenter, the son of Mary, and brother of James and Joset, and Judas and Simon? and are not his sisters here with us? and they were offended with him. 4 And Jesus said to them, that a prophet is not without honor except in his native country and among his kindred and in his house. 5 And he could not do there any miracle except that putting his hands on a few sick he healed them, and he marveled at their unbelief; 6 and he went round to the villages teaching.

7 And he called to him the twelve, and began to send them out two and two, and he gave them power over unclean spirits, 8 and charged them that they should take nothing for the way except a staff only, no bread, no sack, and no brass in [their] belts; 9 but that they should be shod with sandals; and put not on [said he] two coats. 10 And he said to them, Wherever you enter into a house, there abide till you go out thence; 11 and whatever place does not receive or hear you, when you go thence shake off the dust that is under your feet for a testimony against them. 12 And they went out and preached that they should repent. 13 And they cast out many demons, and anointed many sick with oil, and healed them.

14 And Herod the king heard of him, for his name became known, and he said, John the Baptist has

risen from the dead, and therefore the [celestial] powers operate in him. 15 And others said, He is Elijah; but others said, He is a prophet like one of the [old] prophets; 16 but Herod said, He is John whom I beheaded, he has been raised up; 17 for Herod sent and arrested John, and kept him bound in prison on account of Herodias, his brother Philip's wife, because he married her, 18 for John said to Herod, It is not lawful for you to have your brother's wife. 19 And Herodias was offended with him, and wished to kill him, but could not. 20 For Herod feared John, knowing that he was a just and holy man, and he kept him safely, and when he heard him, he did many things, and heard him gladly. 21 And a convenient day having come, when Herod on his birthday made a supper for his great men, the chiliarchs and first men of Galilee, 22 a daughter of this Herodias coming in, danced and pleased Herod and them that sat with him, and the king said to the girl, Ask me what you will, and I will give it to you, 23 and he swore to her [saying], I will give you what you ask for, to the half of my kingdom. 24 She went out and said to her mother, What shall I ask for? and she said, The head of John the Baptist. 25 And she came quickly in haste to the king, and asked, saying, I wish you to give me instantly the head of John the Baptist on a plate. 26 And the king was very sorry, but because of the oath, and those that sat with him, he would not refuse her. 27 And the king sent immediately for an executioner, and ordered his head to be brought. 28 And the executioner went and beheaded him in the prison, and

brought his head on a plate, and gave it to the young woman, and she gave it to her mother. 29 And when his disciples heard of it, they went and took his body and put it in a tomb.

30 And the apostles were assembled to Jesus, and told him all that they had done, and reported their teachings. 31 And he said to them, Come by yourselves into a desert place, and rest a little, for many were coming and going away, and they had no good time to eat. 32 And they went out into a desert place, in the boat, by themselves. 33 And many saw them going, and knew them, and they ran together there from all the cities, and came to them. 34 And he went out, and saw a great multitude, and had compassion on them, for they were as sheep not having a shepherd, and he began to teach them many things. 35 And much time now having passed, his disciples came to him and said, The place is a desert, and the day is far spent; 36 send them away, that they may go to the fields and villages around, and buy for themselves something to eat, 37 but he answering, said to them, Do you give them something to eat. 38 And they said to him, Shall we go and buy two hundred denarii [\$30] worth of bread, and give them to eat? and he said, How many loaves have you? go and see; and they, knowing, said, Five, and two fishes.

39 And he ordered them that all should recline in companies on the green grass. 40 And they sat down in ranks, by hundreds and by fifties. 41 And taking the five loaves and two fishes, and looking up to heaven, he blessed [them], and he broke the bread,

and gave it to the disciples to set before [the multitude, and he divided the two fishes to all. 42 And they all ate and were filled ; 43 and they took up of the fragments twelve traveling baskets full, and of the fishes ; 44 and they that ate the loaves were about five thousand men.

45 And immediately he compelled his disciples to go into the boat, and go before to the other side, to Bethsaida, while he dismissed the multitude, 46 and having dismissed them, he went to the mountain to pray. 47 And when it was evening, the boat was in the midst of the sea, and he was alone on the land. 48 And seeing them distressed with rowing, for the wind was against them, at about the fourth watch of the night [3 A. M.], he came to them walking on the sea, and wished to pass by them ; 49 but they seeing him walking on the sea, supposed him to be a specter, and cried out ; 50 for they all saw him and were troubled ; and he immediately said to them, Be of good courage, it is I, be not afraid ; 51 and he went up to them into the boat, and the wind ceased, and they were astonished exceedingly above measure within themselves ; 52 for they understood not concerning the loaves, for their hearts were hardened.

53 And having passed over, they [came to the land of Gennesaret, and went to the shore ; 54 and they having gone out of the boat, the [people] immediately knew him, 55 and running round that whole region, they began to bring the sick on beds where they heard he was. 56 And wherever he went in the villages and cities, or in the country, they put the sick

on beds in the markets, and besought him that they might only touch the hem of his garment ; and as many as touched it were saved.

CHAPTER VII. 7 : 1—37.

Jesus condemns Jewish purifications and ceremonial defilements, heals a Gentile patient, etc.

7 : 1 And there were assembled to him the Pharisees and some of the scribes, that came from Jerusalem, 2 and seeing some of his disciples eat bread with common, that is, unwashed, hands, they found fault. 3 For the Pharisees, and all the Jews, eat not unless they wash their hands with the first, holding the tradition of the elders ; 4 and from the market, unless they wash they eat not, and there are many other [customs] which they have received to hold, baptisms of cups, sextuses, brass ware and couches. 5 And the Pharisees and scribes asked him, Why walk not your disciples after the traditions of the elders, but eat bread with unwashed hands ? 6 But he said to them, Well did Isaiah prophesy of you, hypocrites, as it is written [Isa. 29 : 13], This people honor me with their lips, but their heart is far from me ; 7 but in vain do they worship, teaching [as] doctrines commands of men ; 8 leaving the commands of the God, you hold the traditions of men. 9 And he said to them, Well do you reject the command of the God, that you may hold your tradition ; 10, for Moses said [Ex. 20: 12 ; 21: 17], Honor your father and mother, and he that reviles a father or mother, let him die ; 11 but you say, If a man says to his fa-

ther or to his mother, It is a gift to God, by whatever you might be profited by me, 12 you no longer suffer him to do any thing for his father or for his mother, 13 making void the word of the God by your tradition which you have passed along; and many like things you do. 14 And again calling the multitude, he said to them, Hear, all of you, and understand: there is nothing outside of a man that entering into him is able to make him unclean, but the things that come out of the man, these are they that make the man unclean. 17 And when he went into the house from the multitude, his disciples asked him concerning the parable; 18 and he said to them, Are you also so unintelligent? do you not know that nothing entering into a man from without can make him unclean? 19 for it enters not into his heart, but into his bowels, and goes out in the privy, purifying all meats. 20 And he said further, That which goes out from the man, this defiles the man; 21 for from within, from the hearts of men proceed evil thoughts, fornications, thefts, murders, 22 adulteries, covetings, malice, deceit, lasciviousness, an evil eye, blasphemy, haughtiness, foolishness, 23 all these evil things proceed from within, and defile the man.

24 And going up he departed thence into the bounds of Tyre, and entering into a house, he wished none to know him, but he could not be hid. 25 And a woman whose daughter had an unclean spirit, came and fell down at his feet, 26 and the woman was a Greek, a Syro-Phenician by race, and she asked him to cast out the demon from her daughter, 27 and he said to her, Suffer the children first to be filled,

for it is not right to take the children's bread and cast it to the dogs. 28 But she answered and said to him, Yes, master, for even the dogs under the table eat from the children's crumbs. 29 And he said to her, For this saying, go; the demon has gone out of your daughter. 30 And departing to her house, she found the child laid on the bed, and the demon gone out.

31 And again going out from the bounds of Tyre, he came by Sidon to the sea of Galilee at about the middle of the bounds of Decapolis. 32 And they brought him a man that was deaf and dumb, and besought him to put his hand on him; 33 and he took him from the crowd by himself, and put his fingers in his ears, and he spit, and touched his tongue, 34 and looking up to heaven, he said to him, Ephatha, Be opened; 35 and his ears were opened and the string of his tongue was loosed, and he spoke plainly. 36 And he charged them to tell no one, but the more he charged them, the more they proclaimed him. 37 And they were astonished above measure, and said, He has done all things well; he makes the deaf hear, and the dumb speak.

CHAPTER VIII. 8:1—9:1.

Jesus feeds four thousand, refuses to give a sign from heaven, gives sight to a blind man, and interrogates his disciples.

8:1 In those days a great multitude being [with him], and not having any thing to eat, calling the disciples, he said to them, 2 I pity the multitude, for they have continued with us three days, and have

nothing to eat, 3 and if I dismiss them fasting, they will faint by the way, and some of them are from afar. 4 And his disciples answered him, Whence can one fill these [people] with bread in a desert? 5 And he asked them, How many loaves have you? and they said, Seven. 6 And he ordered the multitude to recline on the ground, and taking the seven loaves, he gave thanks, and broke them, and gave them to his disciples to distribute them, and they set them before the multitude. 7 And they had a few small fishes; and having blessed them, he ordered the disciples to set them before them; 8 and they ate and were filled, and they took up what remained over of fragments seven store baskets; 9 and there were about four thousand, and he dismissed them.

10 And going immediately into the boat with his disciples, he came into the parts of Dalmanutha. 11 And the Pharisees came out and began to question him, asking of him a sign from heaven, tempting him. 12 And groaning in his spirit, he said, Why seek this generation for a sign? truly I tell you, there shall no sign be given to this generation. 13 And leaving them, and again embarking, he came to the other side. 14 And they forgot to take bread, and had not a loaf with them in the boat.

15 And he charged them, saying, See, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they thought with themselves, it is because we have no bread.

17 And he knowing, said to them, Why do you reason because you have no bread? do you not yet

perceive nor understand ? have you your hearts hardened ? 18 having eyes, do you not see ? and having ears, do you not hear, nor remember ? 19 When I broke the five loaves for the five thousand, how many traveling baskets full of fragments took you up ? And they said to him, Twelve ; 20 and when the seven loaves for the four thousand, how many store baskets of fragments took you up ? and they said to him, Seven. 21 And he said to them, Why do you not yet understand ?

22 And they came to Bethsaida, and they brought him a blind man, and besought him to touch him. 23 And taking the hand of the blind man, he led him out of the village, and spit in his eyes, and put his hands on him, and asked him, Do you see ? 24 And he looked up and said, I see men, for they are like trees walking. 25 And he put [his] hands on his eyes again, and he looked up and saw clearly, and [his sight] was restored, and he saw all things distinctly. 26 And he sent him away to his house, saying, Enter not into the village.

27 And Jesus and his disciples went out into the villages of Cæsarea Philippi, and on the way he asked his disciples, saying to them, Who do men say that I am ? 28 And they spoke to him, saying, [Some] John the Baptist, and others Elijah, and others, one of the prophets. 29 And he asked them, Who say you that I am ? And Peter answering, said to him, You are the Christ. 30 And he charged them to tell no man concerning him. 31 And he began to teach them that the son of man must suffer many things, and be rejected by the elders and chief priests and

scribes, and be killed, and after three days be raised up. 32 And he spoke the word clearly, and Peter took him and began to rebuke him, 33 but he, turning around and seeing his disciples, rebuked Peter, and said to him, Get behind me, Satan, for you mind not the things of the God, but the things of men.

34 And calling the multitude, with his disciples, he said to them, Whoever will follow after me, let him deny himself and take up his cross and follow me ; 35 for whoever will save his life shall lose it, and whoever shall lose his life for me and the gospel, will save it ; 36 for what is a man profited to gain the whole world and lose his life ? 37 for what shall be an exchange for his life ? 38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the son of man be ashamed when he shall come in the glory of his father, with the holy angels.

9 : 1 And he said to them, Truly, I tell you that there are some standing here who will not taste of death til they see the kingdom of the God having come in power.

CHAPTER IX. 9 : 2—50.

Jesus is transfigured, he heals a demoniac, predicts his death, and rebukes ambition.

9 : 2 And after six days Jesus took Peter and James and John, and brought them up on a high mountain, privately, and was transfigured before them ; 3 and his garments were glittering exceedingly white, such that no fuller on earth could whiten them so, 4 and

there appeared to them Elijah with Moses, and they conversed with Jesus. 5 And Peter answering, said to Jesus, Rabbi, it is good for us to be here, and let us make here three tabernacles, one for you, and one for Moses, and one for Elijah ; 6 for he knew not what he said, for they were afraid. 7 And there was a cloud overshadowing them, and a voice came from the cloud [saying], This is my beloved son, hear him. 8 And suddenly looking round, they no longer saw any one with them, but Jesus alone.

9 And when they came down from the mountain, he charged them to tell no one what they had seen except when the son of man had risen from the dead. 10 And they kept the saying to themselves, querying what the rising from the dead meant.

11 And they asked him, saying, [Why] say the scribes that Elijah must first come ? 12 and he said to them, Elijah comes first, and restores all things ; and how it is written concerning the son of man, that he should suffer many things, and be set at nought, 13 but I tell you, that Elijah has come, and they did to him what they would, as it was written concerning him.

14 And coming to the disciples, he saw a great multitude around them, and the scribes disputing with them. 15 And immediately all the multitude seeing him, were astonished, and running to him saluted him. 16 And he asked them, What were you inquiring about with them ? 17 and one from the multitude answered him, [saying], I brought my son to you, having a dumb spirit, 18 and wherever he takes him he rends him, and he foams and grates

[his] teeth, and becomes withered, and I asked your disciples to cast him out, and they could not. 19 And answering them, he said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to me. 20 And he brought him to him; and seeing him, the spirit immediately rent him, and he fell on the ground and rolled, foaming. 21 And he asked his father, [saying], How long is it since this came on him? and he said, From a child, 22 and often also he casts him into fire and into water, to kill him, but if you can, help us, and have compassion on us. 23 And Jesus said to him, If you can, all things are possible to him that believes. 24 The father of the boy immediately crying out, said, I believe, help my unbelief.

25 And Jesus seeing that the multitude ran together, rebuked the unclean spirit, saying to him, Dumb and deaf spirit, I order you come out of him, and enter no more into him. 26 And crying aloud, and rending him, he came out, and he was like one dead, so that many said, He is dead. 27 But Jesus, taking his hand, raised him up, and he stood up. 28 And when he entered into a house, his disciples asked him privately, Why could not we cast it out? 29 And he said to them, This kind cannot go out except by prayer.

30 And going out thence he went through Galilee, and wished none to know it; 31 for he taught his disciples, and said to them, The son of man is given into the hands of men, and they will kill him, and when he is killed, after three days he will rise again. 32 But they understood not the saying, and feared to ask him.

33 And they came to Capernaum, and when he was in the house he asked them, What did you dispute about on the way? 34 And they were silent, because they had disputed one with another on the way as to which was the greater. 35 And as he sat, he called the twelve, and said to them, If any one will be first, let him be last of all, and a servant of all. 36 And he took a child and put it in the midst of them, and took it in his arms, and said to them, 37 Whoever of you receives one such child in my name, receives me, and he that receives me, receives not me, but him that sent me.

38 John said to him, Teacher, we saw one casting out demons in your name, who follows not with us, and we forbade him. 39 But Jesus said, Forbid him not, for there is none that can do a miracle in my name, and immediately speak evil of me. 40 Whoever is not against us is for us; 41 and he that gives you a cup of water in [my] name, because you are Christ's, truly I tell you, he shall in no case lose his reward; 42 and whoever shall offend one of these little ones that has faith, it would be good for him if a great millstone was put round his neck and he was cast into the sea. 43 And if your hand causes you to offend, cut it off; it is better for you to enter into life maimed, than having two hands to go away into gehenna, into the unquenchable fire. 45 And if your foot causes you to offend, cut it off; it is better for you to enter into life lame, than having two feet to be cast into gehenna. 47 And if your eye causes you to offend, pluck it out; it is better for you to enter into the kingdom of the God having one eye, than

having two eyes to be cast into gehenna, 48 where their worm dies not, and the fire is not extinguished. 49 For every one will be salted with fire, and every sacrifice will be salted with salt. 50 Salt is good, but if the salt is without strength, with what will you restore it? Have salt in yourselves, and be at peace among yourselves.

CHAPTER X. 10:1—52.

Jesus goes to Judea, condemns divorces, tells how to be saved, rebukes James and John, and gives sight to Bartimeus.

10:1 And he arose and went thence into the bounds of Judea, beyond the Jordan, and multitudes again went together before him, and as his custom was, he again taught them.

2 And the Pharisees coming to him, asked him, tempting him, If it is lawful for a man to put away a wife? 3 And he answering, said to them, What did Moses command you? 4 And they said, Moses permitted [us] to write a bill of divorce, and put her away. 5 And Jesus said to them, Because of the hardness of your hearts he wrote you this command, 6 but from the beginning of creation he made them male and female; 7 therefore a man will leave his father and his mother, and cleave to his wife, and the two will be one flesh; 8 they are no longer two, but one flesh; 9 what therefore the God joined together, let not man separate. 10 And in the house, the disciples asked him concerning this again. 11 And he said to them, Whoever puts away his wife and marries another, commits adultery with her; 12 and if she

that is put away by her husband marries another, she commits adultery.

13 And they brought him little children, that he should put his hands on them, and the disciples rebuked those that brought them, 14 but Jesus seeing it, was displeased, and said to them, Suffer the little children to come to me, and forbid them not, for of such is the kingdom of the God. 15 Truly I tell you, whoever receives not the kingdom of the God as a little child, shall by no means enter into it. 16 And taking them in his arms, he put his hands on them and blessed them.

17 And as he proceeded on [his] journey, one ran before, and kneeling to him, asked him, [saying], Good teacher, what shall I do to inherit a life eternal ? 18 And Jesus said to him, Why do you call me good ? none is good but one, the God. 19 You know the commands, You shall not commit adultery, you shall not kill, you shall not steal, you shall not testify falsely, you shall not defraud, [and] honor your father and your mother. 20 And he answering, said, Teacher, all these have I kept from my youth. 21 And Jesus looking on him loved him, and he said to him, You lack one thing, go, sell what you have, and give to the poor, and you will have a treasure in heaven, and come and take up your cross and follow me. 22 And he was sad at this saying, and went away grieved, for he had great possessions. 23 And Jesus looking around on his disciples, said, With what difficulty will those having riches enter into the kingdom of the God ! 24 And the disciples were amazed at his words, but Jesus answering again, said

to them, Children, how difficult it is for those that trust in riches to enter into the kingdom of the God! 25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of the God! 26 And they were astonished above measure, saying, Who then can be saved? 27 Jesus looking on them, said, With men it is impossible, but not with God, for with the God all things are possible. 28 Peter began to say to him, Behold we left all things and followed you. 29 Jesus said, Truly I tell you, there is no man that has forsaken house or brothers, or sisters, or mother or father, or children, for me and for the gospel, 30 who shall not receive a hundred-fold more in this time, houses, and brothers, and sisters, and mothers and children, and lands, with persecution, and in the age to come a life eternal, 31 but many first will be last, and last first.

32 And they were on the way, going up to Jerusalem, and Jesus went before them; and they were amazed; and those following were afraid. And taking the twelve aside, he began to tell them of things about to occur, 33 [saying], Behold we go up to Jerusalem, and the son of man will be given up to the chief priests and scribes, and they will condemn him to death, and give him up to the Gentiles, 34 and they will mock him, and spit on him, and scourge him, and kill him, and after three days he will rise again.

35 And James and John, sons of Zebedee, came, saying to him, We wish to ask that you will do a certain thing for us. 36 And he said to them, What do you wish me to do for you? 37 And they said,

Grant that we may sit, one on your right hand, and the other on your left hand, in your glory.

38 And Jesus said to them, You know not what you ask for ; can you drink of the cup of which I drink ? and be baptized with the baptism with which I am baptized ? 39 And they said to him, We can ; and Jesus said to them, You shall drink of the cup of which I drink, and be baptized with the baptism with which I am baptized, 40 but to sit on my right hand and on my left, is not mine to give, except to those for whom it has been prepared.

. 41 And the ten hearing this, began to be angry with James and John. 42 And Jesus calling them, said to them, You know that those who think to rule the nations are masters of them, and the great exercise authority over them ; 43 but it shall not be so among you ; but if any one wishes to be great among you, let him be your minister ; 44 and whoever of you will be first, let him be a servant of all, 45 for the son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

46 And they came to Jericho, and as he went out of Jericho and his disciples, and a great multitude, ths son of Timæus, Bartimæus, a blind beggar, sat by the way, 47 and hearing that he was Jesus the Nazarene, he began to cry and say, Jesus, son of David, have mercy on me. 48 And many rebuked him, [saying], that he should be still ; but he cried much more, Son of David, have mercy on me. 49 And Jesus, stopping, said, Call him ; and they called the blind man, saying to him, Be of good courage, arise, he calls you. 50 And casting off his [outer] garment,

springing up, he came to Jesus. 51 And Jesus answering, said, What do you wish me to do for you? And the blind man said, Most noble rabbi, that I may receive my sight. 52 And Jesus said to him, Go, your faith has saved you; and he immediately recovered his sight, and followed him in the way.

CHAPTER XI. 11 : 1—33.

Jesus enters Jerusalem, drives traffic from the temple, his authority is questioned.

11 : 1 And when they came nigh to Jerusalem, at Bethphage and Bethany, before the mount of Olives, he sent two of his disciples, 2 and said to them, Go into the village over against you, and as soon as you enter it, you will find a colt tied, on which man never sat, loose and bring him; 3 and if any one says to you, Why do you do this? say, The master has need of him; and immediately he will send him hither. 4 And they went, and found a colt tied before a gate without, where two roads met, and they loosed him.

5 And some of those standing there said to them, Why do you loose the colt? 6 and they said to them as Jesus said, and they let them go. 7 And they brought the colt to Jesus; and they put on him their clothes, and he sat on him; 8 and many spread their clothes in the way, and others cut branches from the fields; 9 and they that went before and they that followed cried, Hosanna! blessed is he that comes in master's name; 10 blessed is the coming kingdom of our father David; Hosanna among the highest ones!

11 And he entered into Jerusalem, and into the temple, and when he had looked around on all things, it being evening, he went out to Bethany with the twelve. 12 And in the morning as they came in from Bethany, he was hungry; 13 and seeing a fig tree at a distance having leaves, he went to see if he could find any thing on it, and when he came to it he found nothing but leaves, for it was not the time for figs. 14 And answering, he said, Let none for ever eat from this tree, and the disciples heard him.

15 And they came to Jerusalem, and entering into the temple he began to cast out them that sold and them that bought in the temple, and he overturned the tables of the money changers, and the seats of them that sold doves, 16 and suffered none to bring a vessel through the temple. 17 And he taught, and said, It is written [Isa. 56:7; Jer. 7:11], that my house shall be called a house of prayer for all nations, but you have made it a den of robbers. 18 And the chief priests and scribes heard him, and sought how they could destroy him, for they feared him, for all the multitude were astonished at his teaching.

19 And when it was evening, he went out of the city. 20 And they returning in the morning, saw the fig tree dried up from the roots. 21 Remembering, they said to him, Rabbi, the fig tree which you cursed is dried up. 22 And Jesus answering, said to them, Have the faith of God. 23 Verily, I tell you, who-ever shall say to this mountain, Be taken up and be cast into the sea, and shall not doubt in his heart, but believe that what he says will be done, it will be done for him. 24 Therefore I tell you, all things that you

ask and pray for, believe that you shall have them, and you will have them. 25 And when you stand praying, forgive, if you have any thing against any one, that your father in the heaven may forgive you your trespasses.

27 And they came again to Jerusalem, and he, walking about in the temple, the chief priests, and scribes, and elders, came to him, 28 and said to him, By what authority do you do these things? and who gave you authority to do these things? 29 And Jesus said to them, I will ask you one question, answer me, and I will tell you by what authority I do these things, 30 The baptism of John, was it from heaven or was it from men? answer me. 31 And they reasoned with themselves, saying, If we say from heaven, then he will say, Why did you not believe in him? 32 but if we say, From men, they feared the people, for all held of John that he was verily a prophet. 33 And answering Jesus, they said, We do not know. And Jesus said to them, Neither do I tell you by what authority I do these things.

CHAPTER XII. 12:1—44.

Jesus delivers the parable of the wicked husbandmen, evades malicious questions, and commends a poor widow's mites.

12:1 And he began to speak to them in parables, [saying], A man planted a vineyard, and put a hedge around it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went abroad. 2 And he sent a servant to the husbandmen at the time, to receive some of the fruits of the vineyard, 3 and

they took him and beat him, and sent him away empty. 4 And again he sent to them another servant, and they beat him on the head, and treated him shamefully. 5 And he sent another, and they killed him, and many others, and they beat some, and they killed some. 6 He had yet one beloved son, him he sent last to them, saying, They will reverence my son. 7 But those husbandmen said to themselves, This is the heir, come let us kill him, and the inheritance will be ours. 8 And they took and killed him, and cast him out of the vineyard. 9 What will the owner of the vineyard do? He will come and destroy those husbandmen, and let the vineyard to others. 10 Have you not read this scripture [Ps. 118 : 22, 23], The stone which the builders rejected, has become the head of the corner? this was from master, and is wonderful in our eyes? 12 And they sought to take him, but they feared the multitude, for they knew that he spoke this parable against them; and leaving him they went away.

13 And they sent to him certain of the Pharisees and of the Herodians, to entrap him in [his] speech. 14 And coming, they said to him, Master, we know that you are true, and care not for any one, for you regard not the face of man, but teach the way of the God in truth: Is it lawful to give tribute to Cæsar or not? 15 shall we give, or shall we not give it? But he knowing their hypocrisy, said to them, Why do you tempt me? bring me a denarius that I may see it; 16 and they brought one. And he said to them, Whose is this image and the inscription? and they said to him, Cæsar's. 17 And Jesus said, Render

therefore Cæsar's dues to Cæsar, and the God's to the God ; and they marveled greatly at him. 18 And the Sadducees came to him, who say, There is no resurrection, and questioned him, saying, 19 Teacher, Moses wrote to us, that if one's brother dies and leaves a wife, and he has not a son, his brother shall take the wife and raise up seed for his brother. 20 There were seven brothers, and the first took a wife, and dying, left no seed ; 21 and the second took her, and died, and left no seed ; and the third in like manner ; 22 and the seven, and left no seed. Last of all the woman also died. 23 In the resurrection, when they rise again, to which of them will the woman belong ? for the seven had her for a wife. 24 Jesus said to them, Do you not err on this account, not knowing the scriptures nor the power of the God ? 25 For when they rise from the dead, they neither marry nor are married, but are as the angels of the heavens. 26 But concerning the dead, that they are raised, have you not read in the book of Moses, at the bush, how the God spoke to him, saying, I am the God of Abraham, and God of Isaac, and God of Jacob ? 27 He is not a God of the dead, but of the living ; you greatly err.

28 And one of the scribes that heard them questioning, knowing that he had answered them well, came forward and asked, Which is the first command of all ? 29 Jesus answered, that the first is [Deut. 6: 4, 5], Hear, Isral, master our God is one master ; 30 and you shall love master your God with all your heart, and with all your soul, and with all your might. 31 The second is this [Lev. 19: 1, 8], You

shall love your neighbor as yourself; there is no other command greater than these. 32 And the scribe said to him, Well, master, you have said truly, for there is one [God], and there is not another besides him; 33 and to love him with all the heart, and all the mind, and all the might, and to love our neighbor as ourselves, is more than all whole burnt offerings and sacrifices. 34 And Jesus seeing him, that he answered intelligently, said to him, You are not far from the kingdom of the God; and no one dared to question him more. 35 And Jesus answering, said, teaching in the temple, How say the scribes that the Christ is a son of David? 36 David himself said in the holy spirit [Ps. 110:1], Master said to my master, Sit on my right hand till I make your enemies your footstool [under] your feet. 37 David himself calls him master, how then is he his son? And the great multitude heard him gladly.

38 And in his teaching he said, Beware of the scribes, who love to walk about in robes, and [love] salutations in the markets, 39 and the first seats in synagogues, and the first couches at feasts, 40 who devour widows' houses, and for a pretense make long prayers; they shall receive a far greater condemnation.

41 And as he sat before the treasury, he saw how the multitude cast money into it; many of the rich cast in much. 42 And one poor widow came and cast in two lepta, which is a quadrans [four mills], 43 and calling his disciples, he said to them, Verily I tell you, this poor widow cast in more than they all who cast into the treasury, 44 for they cast in from their

abundance, but she from her wants cast in all she had, all her living.

CHAPTER XIII. 13 : 1—37.

Jesus predicts the destruction of Jerusalem, his second coming, and the end of the world.

13: 1 And as he went out of the temple, one of his disciples said to him, Teacher, see what stones, what buildings. 2 And Jesus said to him, Do you see these great buildings, there shall not be left one stone on another that shall not be thrown down. 3 And as he sat on the mount of Olives, opposite to the temple, Peter and James and John and Andrew asked him privately, 4 [saying], Tell us when these things will be, and what will be the sign when all these things are about to be accomplished? 5 And Jesus began to say to them, See that no one deceives you, 6 many will come in my name, saying, I am he, and will deceive many. 7 When you hear of wars and rumors of wars, be not terrified, these things must be, but the end is not yet; 8 for nation will be raised up against nation, and kingdom against kingdom, [and] there will be earthquakes in places, [and] there will be famines.

9 These will be the beginnings of sorrows. Take heed to yourselves, for they will give you up to san-heidrims, and scourge you in synagogues, and you will be made to stand before governors and kings because of me, for a testimony to them; 10 and the gospel must be preached first in all nations. 11 And when they bring you and give you up, meditate not

beforehand what you shall say, but what is given you in that hour, that speak, for it is not you that speak, but the holy spirit ; 12 and brother will give up brother to death, and a father a son, and children will rise up against parents, and kill them, 13 and you will be hated by all for my name, but he that endures to the end will be saved.

14 And when you see the abomination of the desolation [the Roman eagle] stand where it ought not—let him that reads take notice—then let those in Judea flee to the mountains, 15 let not him that is on a house come down to enter into the house, nor let one go in to take any thing out of his house, 16 and he that is in a field let him not turn back to take his clothes ; 17 and woe to those with child and to nursing mothers in those days. 18 Pray that it may not be in winter, 19 for those days will bring affliction such as has not been from the beginning of the creation which the God created till now, and never will be again, 20 and unless master had shortened the days no flesh would be saved, but because of the elect whom he has chosen, he has shortened the days.

21 And then if any one shall say to you, Behold Christ is here ! behold he is there ! believe them not, 22 for false prophets will be raised up, and will do signs and wonders, if possible to deceive the elect ; 23 but do you beware of them, I have told you all things before.

24 But in those days, after that affliction, the sun will be darkened, and the moon will not give her light, 25 and the stars will fall from heaven, and

the powers [constellations] in the heavens will be shaken, 26 and then they will see the son of man coming on the clouds with great power and glory; 27 and then will he send his angels and gather the elect from the four winds, from the end of the earth to the end of heaven. 28 But learn a parable from a fig tree; when its branch is now tender, and it puts forth leaves, you know that the summer is nigh.

29 So also when you see all these things come to pass, know that [the son of man] is nigh, at the doors. 30 Verily I tell you, that this generation will not pass away till all these things will come to pass. 31 Heaven and earth will pass away, but my words will not pass away.

32 But concerning that day or the hour, none knows, not an angel in heaven, nor the son, only the father. 33 Look, watch, for you know not when the time is. 34 It is as when a man going to another country, leaving his house, and giving his servants authority, to each his work, commanded the porter to watch. 35 Watch, therefore, for you know not when the master of the house will come, whether in the evening, at midnight, or at the cock-crowing, or in the morning, 36 lest coming suddenly he find you sleeping. 37 What I say to you, I say to all, Watch.

CHAPTER XIV. 14:1—31.

Jesus eats the passover, and institutes the eucharist.

14:1 And after two days was the passover, and the unleavened bread, and the chief priests and scribes

sought how they might take him by craft, and kill him, 2 but they said, Not at the feast, lest there be a tumult of the people.

3 And while he was at Bethany, at the house of Simon the leper, sitting at meat, a woman came having an alabaster vase of ointment of spikenard, very costly, and breaking open the alabaster vase, she poured it on his head. 4 And some were displeased, [saying] one to another, Why was this waste of the ointment? 5 this ointment could have been sold for more than three hundred denarii [forty-five dollars], and given to the poor, and they blamed her. 6 But Jesus said, Let her alone, why do you trouble her? she has done a good work on me; 7 for the poor you have always with you, and when you will, you can do them good, but me you have not always; 8 she has done what she could; she anticipated anointing my body for burial. 9 Truly I tell you, wherever the gospel is preached in all the world, this also, which she has done, will be told for a memorial of her.

10 And Judas Iscariot, one of the twelve, went to the chief priests, to give him up to them. 11 And they, hearing him, were glad, and promised to give him silver, and he sought how he might conveniently give him up to them. 12 And on the first day of unleavened bread, when they killed the passover, his disciples said to him, Where do you wish us to go and make ready, that you may eat the passover? 13 And he sent two of his disciples, and said to them, Go into the city, and there will meet you a man bearing a pitcher of water, follow him; 14 and where he enters in, say to the householder, The teacher says,

Where is the guest-chamber, in which I may eat the passover with my disciples ? 15 And he will show you a large upper room furnished and ready, there prepare for us. 16 And his disciples went out and came into the city, and found as he had told them, and made ready the passover.

17 And when it was evening he came with the twelve. 18 And when as they sat and ate, Jesus said to them, Truly I tell you, that one of you who eats with me will betray me. 19 And they began to be sorrowful, and to say to him, one by one, Is it I ? and another, Is it I ? 20 And he said to them, It is one of the twelve that dips with me in the dish ; 21 for the son of man goes as it is written of him, but woe to that man by whom the son of man is betrayed ; it would be good for him if that man had not been born.

22 And as they ate, he took bread and blessed and broke, and gave it to them, and said, Take it, this is my body. 23 And he took the cup, and having given thanks, gave it to them, and they all drank of it. 24 And he said to them, This is my blood of the new covenant, which is shed for many ; 25 truly I tell you, that I will no more drink of the product of the vine till that day when I shall drink it new in the kingdom of the God. 26 And having sung a hymn, they went out to the mount of Olives.

27 And Jesus said to them, All of you will be made to offend this night, for it is written [Zach. 13 : 7], I will smite the shepherd, and the sheep shall be scattered ; 28 but after I have been raised up, I will go before you to Galilee. 29 But Peter said to him, Though

all [men] shall be made to offend, yet I will not. 30 But Jesus said to him, Truly I tell you, that to-day, this night, before a cock shall crow twice, you will deny me thrice. 31 But he said more emphatically, If it should be necessary for me to die with you, I will not deny you ; and in like manner also said they all.

CHAPTER XV. 14:32—72.

Jesus in Gethsemane and before the Sanheidrim, his denial by Peter.

14:32 And they came to a place called Gethsemane, and he said to his disciples, Sit here till I pray. 33 And taking Peter and James and John with him he began to be amazed and depressed. 34 And he said to them, My soul is very sad, even to death ; remain here and watch ; 35 and going forward a little, he fell on the earth and prayed, If it is possible let [this] hour pass away from me, 36 and he said, Abba, father, all things are possible to you, take this cup away from me, but not as I will, but as you will. 37 And he came and found them sleeping, and he said to Peter, Simon, do you sleep ? can you not watch one hour ? 38 Watch and pray that you enter not into temptation ; the spirit is willing, but the flesh is weak. 39 And going away again, he prayed, [saying] the same words. 40 And again coming, he found them again sleeping, for their eyes were heavy, and they knew not what to answer him. 41 And he came the third time, and said to them, Sleep on now, and take your rest ; it is done, the hour has passed, behold the son of man is betrayed

into the hands of sinners ; 42 arise, let us go, behold he that betrays me is at hand.

43 And immediately, while he was yet speaking, Judas Iscariot approached, and with him was a multitude with swords and clubs, from the chief priests and scribes and the elders ; 44 and he that betrayed him gave them this token, saying, The one I shall kiss is he, take him and lead him away safely. 45 And when he had come he immediately approached him, and said, Rabbi, rabbi, and kissed him. 46 And they laid hands on him and took him. 47 But one of those standing by drew a sword and struck the servant of the chief priest, and took off his ear. 48 And Jesus answering, said to them, Have you come out as against a robber with swords and clubs to take me ? 49 I was daily with you teaching in the temple, and you did not take me, but [this was done] that the scriptures might be fulfilled.

50 And all forsook him and fled. 51 And a certain one, a young man, followed him having only a linen sheet wrapped around his naked body, and they seized him, 52 but leaving the linen sheet, he fled from them naked.

53 And they brought Jesus to the chief priest, and all the chief priests and the elders and scribes came together there with him. 54 And Peter followed him at a distance till he came within the court of the chief priest, and he sat there with the officers and warmed himself by the fire.

55 And the chief priests and the sanhedrim sought testimony against Jesus to kill him, and did not find any ; 56 for many testified falsely against him, but

their testimonies did not agree. 57 And some stood up and testified falsely against him, saying, 58 We heard him say, I will destroy this temple built with hand, and in three days will build another not made with hand ; 59 and their testimonies did not agree.

60 And the chief priest arose in the midst, and interrogated Jesus, saying, Do you answer nothing to what these testify against you ? 61 And he was silent, and made no answer. Again the chief priest asked him and said to him, Are you the Christ, the son of the blessed ? 62 And Jesus said, I am, and you shall see the son of man sitting on the right hand of the power, and coming with the clouds of heaven. 63 Then the chief priest rent his clothes and said, What need have we of witnesses further ? 64 You have heard the blasphemy ; what do you think ? and they all condemned him to be worthy of death. 65 And some began to spit on him, and to cover his face, and to beat him with their fists, and to say to him, Prophesy ; and the officers received him with blows.

66 And Peter being below in the court, one of the chief priest's maid servants came, 67 and seeing Peter warming himself, looking on him, said, And you were with Jesus the Nazarene ; 68 but he denied, saying, I know not nor understand what you say ; and he went out into the porch, and a cock crew. 69 And the maid servant seeing him, began to say to those standing by, This is [one] of them. 70 And he again denied it ; and after a little while those standing by said to Peter, Truly you are one of them, for you are also a Galilean. 71 And he began to curse

and to swear, [saying], I know not the man of whom you speak. 72 And the cock crew a second time ; and Peter remembered the word that Jesus said to him, that before a cock crows twice, you will deny me thrice ; and he covered [his face] and wept.

CHAPTER XVI. 15 : 1—47.

Jesus is brought before Pilate, is crucified, dies, and is buried.

15 : 1 And immediately in the morning the chief priests, advising with the elders and scribes and all the sanhedrim, bound Jesus and brought him and gave him up to Pilate. 2 And Pilate asked him, [saying], Are you the king of the Jews ? And he answered and said to him, As you say. 3 And the chief priests accused him of many things. 4 And Pilate asked him, saying, Do you answer nothing ? see of what things they accuse you. 5 But Jesus still answered not, so that Pilate marveled.

6 And at the feast he dismissed to them one prisoner, whomsoever they asked for. 7 And there was a man called Barabbas, bound with insurgents, who had committed murder in an insurrection ; 8 and the multitude going up, began to ask that he would do as he always did by them. 9 And Pilate answered them, saying, Do you wish me to release to you the king of the Jews ? 10 For he knew that the chief priests had given him up because of envy. 11 But the chief priests moved the multitude to ask that he would rather release to them Barabbas. 12 And Pilate again answering, said to them, What then do you wish me to do to him whom you call the

king of the Jews ? 13 And again they cried, Crucify him. 14 And Pilate said to them, Why ? for what evil has he done ? And they cried out more vehemently, Crucify him.

15 And Pilate wishing to satisfy the multitude, released to them Barabbas, and having scourged Jesus, gave him up to be crucified. 16 And the soldiers led him within the court which was by the pretorium, and called together the whole cohort ; 17 and they put on him a purple robe, and having plaited a crown of thorns put it on him ; 18 and they began to salute him, [saying], Hail, king of the Jews ! 19 And they beat him on the head with a reed, and spit on him, and kneeling down on their knees, worshipped him. 20 And when they had mocked him, they took off his purple robe, and put on him his own clothes, and they led him out to crucify him, 21 and impressed a certain Simon, a Cyrenean, who was passing along, coming from the country, the father of Alexander and Rufus, to bear his cross. 22 And they brought him to Golgotha, a place which is being interpreted, Place of a cranium, 23 and gave him wine mixed with myrrh, and he would not take it. 24 And they crucified him, and distributed his garments, casting lots for them as to which should have any one of them. 25 And it was the third hour [9 A. M.] when they crucified him.

26 And an inscription of his case was written, The king of the Jews. 27 And they crucified two robbers with him, one on his right hand, and one on his left hand. 29 And those that passed by reviled him, wagging their heads and saying, Aha, you that de-

stroy the temple and build it in three days, 30 save yourself, and come down from the cross. 31 In like manner also the chief priests with the scribes, jesting with one another, said, He saved others, himself he cannot save ; 32 let the Christ, the king of the Jews, come down now from the cross, that we may see and believe. And those crucified with him reproached him.

33 And it was about the sixth hour [12 M.], and there was darkness over all the earth till the ninth hour [3 P. M.]. 34 And at the ninth hour Jesus cried with a loud voice, Heloi, Heloi, lama sabachthani ? which is, interpreted, My God, my God, why have you forsaken me ?

35 And some of them that stood by, hearing him, said, See, he calls for Elijah. 36 And one ran and filled a sponge with vinegar and put it on a reed, and gave it to him to drink, saying, Let him alone, let us see if Elijah will come and take him down. 37 And Jesus, crying with a loud voice, expired.

38 And the veil of the temple was rent in two, from top to bottom. 39 And the centurion, who stood by, opposite to him, seeing that he so expired, said, Truly this man was a son of God.

40 And there were women also seeing from a distance, among whom were Mary the Magdalene, and Mary [the mother] of James the younger, and mother of Joset, and Salome [the mother of James and John], 41 who also, when he was in Galilee, followed him and ministered to him, and many other women, who had come up with him to Jerusalem.

42 And when it was evening, since it was the pre-

paration, 43 Joseph, who was from Arimathea, an honorable counselor, who also himself looked for the kingdom of the God, went boldly to Pilate and asked for the body of Jesus. 44 And Pilate marveled that he was already dead; and having called the centurion, asked him if he had been dead long. 45 And learning the facts from the centurion, he gave the body to Joseph.

46 And he, having bought linen cloth, took him down and wrapped him in the linen cloth, and put him in a tomb which was cut out of a rock, and rolled a stone before the door of the tomb. 47 And Mary the Magdalene, and Mary [the mother] of Joseph, saw where he was laid.

CHAPTER XVII. 16:1—8.

Further doings of the pious women.

16:1 And when the Sabbath was past, Mary the Magdalene, and Mary [the mother] of James, and Salome, bought spices that they might come and anoint him. 2 And very early in the morning of the first day of the week they came to the tomb at the rising of the sun. 3 And they said one to another, Who will roll away the stone for us from the door of the tomb? 4 And looking up they saw that the stone was rolled away, for it was very great. 5 And going into the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were astonished. 6 And he said to them, Be not astonished, you seek Jesus the Nazarene, who was crucified; he has been raised up, he is not here; see

the place where they laid him. 7 But go, tell his disciples, and Peter, that he will go before you into Galilee, there will you see him, as he told you. 8 And they went out and fled from the tomb, and trembling seized them and astonishment, and they said nothing to any one, for they were afraid.

Fourth century addition.

9 And having risen in the morning on the first day of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven demons. 10 She went and told them that had been with him, who mourned and wept.

11 And when they heard that lie was alive, and had been seen by her, they did not believe it. 12 But after these things he appeared to two of them as they went to the country, in another form. 13 And they went and told the rest, and they did not believe them.

14 After this he appeared to the eleven as they sat at meat, and blamed their unbelief and hardness of heart, that they did not believe those that had seen him after he was raised up. 15 And he said to them, Go into all the world, and preach the gospel to every creature ; 16 he that believes and is baptized shall be saved, and he that believes not shall be condemned. 17 And these signs shall follow them that believe ; In my name they shall cast out demons, they shall speak in new tongues, 18 they shall take up serpents, and if they drink any deadly poison it shall not hurt them, and they shall lay their hands on the

sick and they shall be well. 19 Then the master, after he had spoken to them, was taken up to the heaven, and sat on the right hand of the God. 20 And they went out and preached every where, the master working with them, and confirming the word by signs following it.

2. *Gospel according to Matthew.*

CHAPTER I. 1: 1—25.

Genealogy and birth of Jesus.

1: 1 Book of the genealogy of Jesus Christ, son of David, son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brothers, 3 and Judah begat Perez and Zerah of Tamar, and Perez begat Hezron, and Hezron begat Aram, 4 and Aram begat Aminadab, and Aminadab begat Nashon, and Nashon begat Salmon, 5 and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, 6 and Jesse begat David the king,

And David begat Solomon by the wife of Uriah, 7 and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa, 8 and Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah, 9 and Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah, 10 and Hezekiah begat Manasse, and Manasse begat Amon, and Amon begat Josiah, 11 and Josiah begat Jechoniah and his brothers, at the carrying away to Babylon.

12 And after the carrying away to Babylon, Jechoniah begat Shalathial, and Shalathial begat Zerubabel, 13 and Zerubabel begat Abiud, and Abiud begat Alikim, and Alikim begat Azor, 14 and Azor begat Sadoc, and Sadoc begat Acheim, and Acheim begat Eliud, 15 and Eliud begat Alezar, and Alezar begat Matthan, and Matthan begat Jacob, 16 and Jacob begat Joseph, the husband of Mary, of whom was born the Jesus called Christ. 17 All the generations from Abraham to David are fourteen generations, and from David to the carrying away to Babylon are fourteen generations, and from the carrying away to Babylon to the Christ are fourteen generations.

18 And the birth of the Christ was thus: For his mother Mary, being espoused to Joseph, before they came together, was found with child by a holy spirit. 19 And Joseph, her husband, being a just man, and not wishing to expose her, was designing to put her away privately. 20 But while he was considering these things, behold an angel of master appeared to him in a dream, saying, Joseph, son of David, fear not to take Mary your wife, for the child in her is from a holy spirit, 21 and she shall bear a son, and you shall call his name Jesus, for he shall save his people from their sins.

22 And all this was done that the word spoken by master by the prophet [Isa. 7:14] might be fulfilled, 23 Behold the young woman shall be with child, and shall bear a son, and they shall call his name Emmanuel, which is interpreted, The God is with us. 24 And Joseph having waked from his sleep, did as

the angel of master commanded him, and took his wife, 25 and he knew her not till she bore a son, and he called his name Jesus.

CHAPTER II. 2 : 1—23.

Magi visit Jesus, the family flee to Egypt, and return to Palestine.

2 : 1 And Jesus being born in Bethlehem of Judea in the days of Herod the king, behold magi came from the east to Jerusalem, 2 saying, Where is he that is born king of the Jews? for we saw his star in the east, and have come to worship him. 3 And Herod the king hearing this, was troubled, and all Jerusalem with him. 4 And assembling all the chief priests and scribes of the people, he inquired of them where the Christ is born. 5 And they said to him, In Bethlehem of Judea, for thus it is written by the prophet [Micah 5 : 1], And you Bethlehem in the land of Judah, are not least among the leaders of Judah, for out of you shall come a ruler who shall rule as a shepherd my people Isral.

7 Then Herod called the magi and inquired of them the precise time when the star appeared; 8 and sending them to Bethlehem, he said, Go, search diligently for the young child, and when you have found him, tell me, that I also may come and worship him. 9 And they having heard the king, went; and behold the star which they saw in the east went before them, and came and stood over the place where the young child was. 10 And seeing the star, they rejoiced very greatly; 11 and having come into the house, they saw the young child with Mary his mother, and

they fell down and worshipped him, and opening their treasures, they offered him gifts, gold and frankincense and myrrh. 12 And being warned in a dream not to return to Herod, they departed to their country by another way.

13 And when they had gone, an angel of master appeared in a dream to Joseph, saying, Arise, take the young child and his mother and flee to Egypt, and abide there till I tell you, for Herod will seek the young child to destroy it. 14 And being awaked, he took the young child and his mother, and went by night to Egypt; 15 and he was there till the death of Herod, that the word might be fulfilled that was spoken by the prophet, saying [Hosea 11:17], Out of Egypt I called my son.

16 Then Herod seeing that he was mocked by the magi, was very angry, and sent and destroyed all the children that were in Bethlehem and in all its borders, from two years old and under, according to the time he had carefully ascertained from the magi. 17 Then was fulfilled the word spoken by Jeremiah the prophet, saying [Jer. 31:15], 18 There was a voice heard in Rama, weeping and great lamenting, Rachel weeping for her children, and she would not be comforted because they were not.

19 And when Herod had died, behold an angel of master appeared in a dream to Joseph in Egypt, 20 saying, Arise, take the young child and his mother and go to the land of Isral, for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother and went to the land of Isral. 22 But hearing that Archelaus reigned

over Judea, instead of Herod his father, he feared to go there, and being warned in a dream, he went into parts of Galilee, 23 and he came and dwelt in a city called Nazareth, that [the word] might be fulfilled that was spoken by the prophets, that he should be called a Nazorean.

CHAPTER III. 3:1—17.

Mission of John the Baptist, Jesus is baptized.

3:1 In those days came John the Baptist, preaching in the wilderness of Judea, 2 saying, Repent, for the kingdom of the heavens is at hand. 3 For this is he that was spoken of by Isaiah the prophet, saying [Isa. 40:2], There is a voice crying in the wilderness, Prepare the way of master, make straight his paths.

4 And this John had his clothes of camels' hair, and a leather girdle about his loins, and his food was locusts and wild honey. 5 Then went out to him Jerusalem and all Judea, and all the country around the Jordan, 6 and were baptized by him in the river Jordan, confessing their sins.

7 And seeing many of the Pharisees and Sadducees come for the baptism, he said to them, Offspring of vipers, who warned you to flee from the wrath to come? 8 bear fruits therefore worthy of repentance, 9 and think not to say within yourselves, We have Abraham for a father, for I tell you that the God is able from these stones to raise up children for Abraham. 10 And now the axe is laid at the roots of the trees, every tree therefore that bears not

good fruit is cut down and cast into the fire. 11 I baptize you with water to repentance, but he that comes after me is mightier than I, whose sandals I am not worthy to bear, he will baptize you with holy spirit and with fire. 12 His fan is in his hands, and he will thoroughly clean his floor, and gather his wheat into his granary, but the chaff he will burn with unquenchable fire.

13 Then came Jesus from Galilee to the Jordan to John to be baptized by him, 14 and he forbade him, saying, I have need to be baptized by you, and do you come to me ? 15 But Jesus answering, said to him, Suffer me now, for thus it becomes to fulfill all righteousness ; then he suffered him.

16 And Jesus, being baptized, went up immediately from the water, and behold the heavens were opened to him, and he saw the spirit of the God descending like a dove, coming on him, 17 and behold there was a voice from the heavens, saying, This is my son, the beloved in whom I am well pleased.

CHAPTER IV. 4 : 1—25.

Jesus is tempted by the devil, he goes to Capernaum, and calls disciples.

4 : 1 Then Jesus was led up into the wilderness by the spirit, to be tempted by the devil. 2 And having fasted forty days and forty nights, he was hungry.

3 And the tempter coming, said to him, If you are a son of the God, command these stones to become bread. 4 And he answering, said, It is written, [Deut. 8 : 3], Man shall not live by bread alone, but

by every word that comes forth by the mouth of God. 5 Then the devil took him up into the holy city, and set him on the pinnacle of the temple, 6 and said to him, If you are a son of the God, cast yourself down, for it is written [Ps. 91 : 11], that he will command his angels concerning you, and they will bear you up on their hands, lest at any time you should strike your foot against a stone. 7 Jesus said to him, Again it is written [Deut. 6 : 16], You shall not tempt master your God. 8 Again the devil took him to a very high mountain, and showed him all the kingdoms of the world and their glory, 9 and said to him, All these will I give you if falling down you will worship me. 10 Then Jesus said to him, Get behind me, Satan, for it is written [Deut. 6 : 13], Master your God shall you worship, and him only shall you serve. 11 Then the devil left him, and behold angels came and ministered to him.

12 And hearing that John was given up, he departed into Galilee, 13 and leaving Nazareth, he came and dwelt at Capernaum, by the sea, in the bounds of Zebulun and Naphtali ; 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying [Isa. 9 : 1, 2], 15 Land of Zebulun and Naphtali, way of the sea, beyond the Jordan, Galilee of the nations, 16 the people that sat in darkness [the dead] saw a great light, and on them that sat in the region and shade of death, the light shone.

17 From that time began Jesus to preach and say, Repent, for the kingdom of the heaven is at hand. 18 And walking by the sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his

brother, casting a net into the sea, for they were fishermen; 19 and he said to them, Come after me, and I will make you fishers of men. 20 And immediately leaving their nets they followed him. 21 And proceeding thence, he saw two others, James the son of Zebedee, and John his brother, in the boat with Zeb-
edee their father, mending their nets, and he called them, 22 and they, immediately leaving the boat and their father, followed him.

23 And he went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healed every disease and every infirmity among the people. 24 And the report of him went out into all Syria, and they brought him all that were sick with various diseases, and those subject to painful maladies, demoniacs and lunatics, and paralytics, and he healed them. 25 And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

CHAPTER V. 5:1—7:29.

Sermon on the mount.

5:1 And seeing the multitudes, he went up on the mountain, and sitting down, his disciples came to him. 2 And opening his mouth, he taught them, saying, 3 Blessed are the poor in the spirit, for theirs is the kingdom of the heaven; 4 blessed are the meek, for they shall inherit the earth; 5 blessed are they that mourn, for they shall be comforted; 6 blessed are they that hunger and thirst for righteousness, for they shall be filled; 7 blessed are the

merciful, for they shall obtain mercy ; 8 blessed are the pure in heart, for they shall see the God; 9 blessed are the peace makers, for they shall be called sons of God ; 10 blessed are those who are persecuted for righteousness, for theirs is the kingdom of the heavens ; 11 blessed are you when they shall reproach and persecute you, and say every evil thing against you because of me ; 12 rejoice, and be glad, for great will be your reward in the heavens, for so persecuted they the prophets that were before you. 13 You are the salt of the earth, but if the salt has become insipid, with what shall it be seasoned ? it is after that good for nothing, but is cast out to be trodden under foot by men. 14 You are the light of the world, a city set on a hill cannot be hid ; 15 neither do they light a lamp and put it under a modins [peck measure], but on a lamp-stand, and it shines on all in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your father who is in the heavens.

17 Think not that I came to destroy the law or the prophets ; I came not to destroy, but to fulfill ; 18 for truly I tell you, that till the heaven and the earth pass away, not one point shall pass away from the law till all shall be accomplished ; 19 whoever therefore shall break one of the least of these commands, and teach men so, shall be called least in the kingdom of the heavens, and whoever shall do and teach them, shall be called great in the kingdom of the heavens ; 20 for I tell you that unless your righteousness exceeds [that] of the scribes and Pharisees, you shall in no case enter into the kingdom of the heavens.

21 You have heard that it was said to the ancients, You shall not kill, and whoever kills shall be subject to the court [of seven], 22 but I say to you, that every one who is angry with his brother, shall be subject to the court [of seven], and whoever shall call his brother Raca [worthless one], shall be subject to the sanhedrim [court of seventy], and whoever shall say, You fool, shall be subject to the fire of gehenna. 23 If therefore you bring your gift to the altar, and there remember that your brother has something against you, 24 leave there your gift before the altar, and go, first be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, while you are in the way with him, lest the adversary commit you to the judge, and the judge deliver you to the sheriff, and you be cast into prison ; 26 truly I tell you, you will not go out thence till you have paid the last quadrantes [four mills].

27 You have heard that it was said [Ex. 20:14], You shall not commit adultery, 28 but I tell you that whoever looks on a woman to desire her inordinately, has committed adultery with her already in his heart. 29 And if your right eye causes you to offend, pluck it out and cast it from you, it is expedient for you that one of your members should perish rather than that your whole body should be cast into gehenna ; 30 and if your right hand causes you to offend, cut it off, and cast it from you ; it is better for you that one of your members should perish, and not your whole body go into gehenna. 31 And it has been said, Whoever will put away his wife, let him give her a bill of divorce, 32 but I tell you that

whoever puts away his wife, except for fornication, makes her commit adultery, and whoever marries one that is put away, commits adultery.

33 Again, you have heard that it was said to the ancients [Ex. 20:7; Deut. 23:21], You shall not swear falsely, but shall pay to the master your oaths, 34 but I tell you, Swear not at all; not by heaven, for it is the throne of the God, 35 not by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great king. 36 Swear not by your head, for you cannot make one hair white or black; 37 but let your speech be Yes, yes, No, no, for whatever is more than these is from the evil one.

38 You have heard that it was said, An eye for an eye, and a tooth for a tooth [Ex. 21:24; Lev. 6:29], 39 but I tell you, Resist not an evil one, but whoever will smite you on your right cheek, turn to him the other also, 40 and whoever wishes to go to law with you, and take away your tunic, let him have your cloak also; 41 and whoever will impress you to go a mile, go two miles with him. 42 Give to him that asks of you, and from him that would borrow, turn not away.

43 You have heard that it was said, You shall love your neighbor and hate your enemy, 44 but I tell you, Love your enemies, and pray for them that persecute you, 45 that you may be sons of your father who is in heaven, for he causes his sun to shine on evil and good, and rains on just and unjust. 46 For if you love those that love you, what reward have you? do not publicans do so? 47 and if you salute your brothers only, what do you do more than

others? do not the Gentiles also do the same. 48 Be you therefore perfect, as your heavenly father is perfect.

6:1 And take heed to your righteousness, not to do it before men, to be seen by them, otherwise you have no reward from your father who is in the heavens. 2 When therefore you give alms, sound not a trumpet before you, as the hypocrites do, in the synagogues and at the corners of the streets, that they may be glorified by men; truly I tell you they have their reward; 3 but when you give alms, let not your left hand know what your right hand does, 4 that your alms may be in secret, and your father who sees in secret will reward you.

5 And when you pray, be not as the hypocrites, for they love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men; truly I tell you, They have their reward. 6 But when you pray, enter into your closet, and having shut your door, pray to your father who is in secret, and your father who sees in secret, will reward you; 7 and when you pray, use not vain repetitions, like the Gentiles, for they think they shall be heard for their much speaking; 8 be not therefore like them, for your father knows what you need before you ask him. 9 Pray therefore thus, Our father who art in the heavens, hallowed be your name, 10 your kingdome come, your will be done on earth as in heaven; 11 give us this day our essential bread, 12 and forgive us our debts, as we have forgiven our debtors; 13 and bring us not into trial, but deliver us from the evil one.

14 For if you forgive men their trespasses, your heavenly father will also forgive you, 15 and if you forgive not men, neither will your father forgive your trespasses. 16 And when you fast be not as the hypocrites, of a sad countenance, disfiguring their faces, that they may appear to men to fast; truly I tell you they have their reward; 17 but when you fast, anoint your head and wash your face, 18 that you may not appear to men to fast, but to your father who is in secret, and your father who sees in secret will reward you.

19 Lay not up for yourselves treasures on the earth, where a moth and corrosion deface, and where thieves break through and steal; 20 but lay up for yourselves treasures in heaven, where a moth and corrosion do not deface, and where thieves break not through nor steal; 21 for where your treasure is, there will your heart be also.

22 The lamp of the body is the eye, if therefore your eye is sound, your whole body will be lighted; 23 but if your eye is bad, your whole body will be darkened; if therefore the light that is in you be darkness, how great is the darkness!

24 No man can serve two masters, for he will either hate the first and love the other, or else he will hold to the first and despise the other; you cannot serve God and mammon. 25 Therefore I tell you, Be not anxious for your life, what you shall eat, nor for your body, what you shall wear; is not the life more than the food, and the body more than the clothes? 26 Consider the birds of the air, they sow not, nor reap, nor gather into barns, but your heavenly father

feeds them ; are you not of more value than they ? 27 Which of you by being anxious, can add a cubit to his age ? 28 Then why are you anxious about clothes ? consider the lilies of the field, how they grow, they toil not, neither do they spin, 29 but I tell you that Solomon in all his glory was not arrayed like one of these. 30 And if the God so clothes the grass of the field, that to-day is, and to-morrow is cast into the oven, will he not much more clothe you, little faiths ? 31 Be not anxious, therefore, saying, What shall we eat ? or What shall we drink ? or With what shall we be clothed ? 32 for all these things the Gentiles seek for, and your heavenly father knows that you need them all. 33 But seek first righteousness and his kingdom, and all these things will be provided for you. 34 Be not anxious therefore for the morrow, for the morrow will be anxious for itself ; sufficient for the day is its evil.

7 : 1 Judge not, that you be not judged, 2 for with what judgment you judge, you will be judged, and with what measure you measure [to others], it will be measured to you. 3 And why do you see a speck in your brother's eye, and consider not a beam in your eye ? 4 or how will you say to your brother, Let me take out a speck from your eye, when behold there is a beam in your own eye ? 5 Hypocrite, cast out first the beam from your eye, then you will see clearly to take out the speck from your brother's eye.

6 Give not that which is holy to dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you ; seek, and you shall find ; knock, and it shall be opened to you ; 8 for every one that asks, receives ; and he that seeks, finds ; and to him that knocks, it will be opened. 9 Or what man is there of you, who if his son asks for bread, will give him a stone ? 10 Or if his son asks for a fish, will give him a serpent ? 11 If you then, being evil, know how to give good gifts to your children, how much more will your father who is in the heavens give good gifts to them that ask him ? 12 All things therefore that you wish men to do to you, do you also the same to them, for this is the law and the prophets.

13 Enter in by the narrow gate, for broad is the gate, and spacious the way that leads to destruction, and many are they that go in by it, 14 for narrow is the gate, and compressed is the way that leads to the life, and few are they that find it.

15 Beware of false prophets, who come to you in sheep's clothing, but within they are rapacious wolves; 16 you will know them by their fruits. Do men gather grapes from thorns, or figs from thistles ? 17 So every good tree bears good fruit, but a bad tree, bad fruit. 18 A good tree cannot bear bad fruit, nor a bad tree good fruit. 19 Every tree that bears not good fruit is cut down and cast into the fire ; 20 therefore you shall know them by their fruits.

21 Not every one that says to me, Master, master will enter into the kingdom of the heavens, but he that does the will of my father that is in the heavens. 22 Many will say to me in that day, Master, master,

did we not prophesy in your name? in your name cast out demons, and in your name do many miracles? 23 and I will profess to them, I never knew you, depart from me you that work iniquity.

24 For every one that hears these sayings of mine, and does them, I will liken him to a wise man, that built his house on the rock, 25 and the rains came down, the streams rose, and the winds blew, and beat on that house, and it fell not, for it was founded on the rock. 26 And every one that hears these sayings of mine, and does them not, will be like a foolish man, that built his house on the sand, 27 and the rain fell, and the streams rose, and the winds blew, and beat on that house, and it fell, and great was its ruin.

28 And it came to pass when Jesus finished these sayings, that the multitudes were astonished at his teaching, 29 for he taught them as having authority, and not as their scribes.

CHAPTER VI. 8 : 1—34.

Jesus performs miraculous cures, stills a tempest, and cures two demoniacs of Gadara.

8 : 1 And when he came down from the mountain great multitudes followed him. 2 And behold a leper came and worshipped him, saying, Master, if you will, you can cleanse me. 3 And reaching out his hand, he touched him, and said, I will, be cleansed; and immediately his leprosy was cleansed. 4 And Jesus said to him, See that you tell no man, but go, show yourself to the priest, and offer the gift which Moses commanded for a testimony to them.

5 And he entering into Capernaum, a centurion came to him beseeching him, 6 and saying, my child is lying sick in my house, a paralytic, grievously distressed. 7 He said to him, I will come and heal him; 8 and the centurion answering, said, Master, I am not worthy that you should come under my roof, but say the word only, and my child will be healed; 9 for I also am a man under authority, having soldiers under me, and I say to this, Go, and he goes, and to another, Come, and he comes, and to my servant, do this, and he does it.

10 And Jesus hearing, marveled, and said to those following him, Truly I tell you, that I have not found so great faith, no not in Isral, 11 and I tell you that many will come from the east and from the west, and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens, 12 but the sons of the kingdom will be cast out into the outer darkness, there will be weeping and gnashing of teeth. 13 And Jesus said to the centurion, Go, as you have believed be it unto you, and the child was healed from that hour.

14 And Jesus coming into Peter's house, saw his wife's mother sick with a fever, 15 and he touched her hand and the fever left her, and she arose and ministered to him. 16 And when it was evening, they brought to him many demoniacs, and he cast the spirits out with a word, and healed all that were sick, 17 that it might be fulfilled that was spoken by Isaiah the prophet [Isa. 53:4], He took away our infirmities, and bore our diseases.

18 And Jesus seeing great multitudes around him,

commanded that they should depart to the other side. 19 And a certain scribe came to him and said to him, Teacher, I will follow you where you go; 20 and Jesus said to him, The foxes have holes, and the birds of the air dwelling places, but the son of man has not where to lay his head. 21 And another of the disciples said to him, Master, suffer me first to go and bury my father; 22 but Jesus said to him, Follow me, and let the dead bury their dead.

23 And he entered into a boat, and his disciples followed him. 24 And there was a great storm on the sea, so that the boat was covered by the waves, but he was asleep; 25 and they came and awoke him, saying, Master, save us, we are perishing. 26 And he said to them, Why are you so fearful, little faiths? Then he arose and rebuked the winds and the sea, and there was a great calm. 27 And the men marveled, saying, What kind of man is this, that the winds and the sea obey him?

28 And when he came to the other side, in the country of the Gadarenes, there met him two demonsiacs, coming out of the tombs, very fierce, so that no one could pass by that way; 29 and behold they cried, saying, What have you to do with us, son of the God? have you come hither before the time to torment us? 30 And there was far off from them a herd of many swine, feeding; 31 and the demons besought him, saying, If you cast us out, send us into the herd of swine; 32 and he said to them, Go, and they went out and entered the herd of swine, and behold the whole herd rushed down a precipice into the sea, and died in the waters. 33 And those that fed

them fled, and went into the city and related all things, and those concerning the demoniacs ; 34 and behold all the city came out to meet Jesus, and seeing him, they besought him to depart from their borders.

CHAPTER VII. 9 : 1—38.

Jesus forgives sins, calls Matthew, performs miraculous cures, etc., and preaches in the synagogues.

9 : 1 And entering into a boat, he crossed over and came to his own city. 2 And behold they brought to him a paralytic, laid on a bed, and Jesus seeing their faith, said to the paralytic, Child, be of good courage, your sins are forgiven. 3 And behold certain of the scribes said in themselves, This man blasphemes.

4 And Jesus seeing their thoughts, said, Why do you think evil in your hearts ? 5 In what is it easier to say, Your sins are forgiven, than to say, Arise and walk ? 6 but that you may know that the son of man on the earth has authority to forgive sins, then he said to the paralytic, Arise, and take up your bed, and go to your house. 7 And being raised up, he went to his house ; 8 and the multitude seeing it, were afraid, and glorified the God that gave such authority to men.

9 And going thence, Jesus saw a man sitting at the custom house, called Matthew, and he said to him, Follow me ; and he arose and followed him. 10 And it came to pass as he sat at meat in the house, that behold many publicans and sinners came and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples, Why eats your teacher with publicans and sinners? 12 And he hearing it, said, The well need not a physician, but the sick; 13 but go and learn what this means [Hosea 6:8], I desire mercy, and not a sacrifice, for I came not to call the righteous, but sinners.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast much, and your disciples fast not? 15 And Jesus said to them, Can the sons of the bride-chamber mourn as long as the bridegroom is with them? but days will come when the bridegroom will be taken from them, and then they will fast. 16 No one puts a piece of unfulled cloth on an old garment, for it takes its size from the garment, and the rent is made worse; 17 neither do they put new wine into old bags, otherwise the bags break, and the wine is poured out, and the bags are spoiled; but they put new wine into new bags, and both are preserved.

18 While he was saying these things, behold a ruler came in and worshipped him, saying, My daughter is now dying, but come lay your hand on her, and she will live. 19 And Jesus arose and followed him, with his disciples.

20 And behold a woman who had suffered from an issue of blood twelve years came behind him and touched the hem of his garment, 21 for she said within herself, If I can only touch his garment I shall be saved. 22 And Jesus turning round and seeing her, said, Be of good courage, daughter, your faith has saved you; and the woman was saved from that hour.

23 And Jesus coming into the house of the ruler, and seeing the musicians, and the multitude making a noise, said, 24 Go away, for the girl is not dead, but sleeps ; and they laughed at him. 25 And when the crowd was put out, he went in and took her hand, and the girl arose. 26 And this report went abroad into all that land.

27 And when Jesus passed on from there, two blind men followed him, crying and saying, Son of David. have mercy on us. 28 And when he went into a house, the blind men came to him, and Jesus said to them, Do you believe that I can do this ? They said, Yes, master. 29 Then he touched their eyes, saying, Be it to you according to your faith ; 30 and their eyes were opened, and Jesus charged them, saying, See that no one knows it ; 31 but they went out and spread his fame in all that land.

32 And as they went out, behold they brought him a dumb man that was a demoniac ; 33 and the demon being cast out, the dumb spoke, and the multitudes marveled, saying, It never appeared like this in Isral. 34 But the Pharisees said, He casts out demons by the ruler of the demons. 35 And Jesus went about all the cities and the villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every infirmity.

36 And seeing the multitudes, he had compassion on them, because they were troubled and scattered about like sheep that have not a shepherd. 37 Then he said to his disciples, The harvest is great, but the laborers are few ; 38 pray therefore the owner of the harvest to thrust out laborers for his harvest.

CHAPTER VIII. 10:1—11:

Jesus appoints twelve apostles with miraculous powers.

10:1 And calling to him his twelve disciples, he gave them authority over unclean spirits to cast them out, and to heal every disease and every infirmity. 2 And the names of the twelve apostles are these : first, Simon called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, 3 Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alpheus, and Lebbeus, 4 Simon the Canaite and Judas Iscariot, who also betrayed him.

5 These twelve, Jesus sent out, having charged them, saying, Go not into a street of Gentiles, and enter not into a city of Samaritans, 6 but go rather to the lost sheep of the house of Isral, 7 and as you go, preach, saying, 'The kingdom of the heavens is at hand.

8 Heal the sick, cleanse lepers, cast out demons ; you have received freely, freely give ; 9 have not gold nor silver nor brass in your belts, 10 nor a sack for the way, nor two coats, nor sandals, nor canes, for the workman is worthy of his food. 11 And into whatever city or village you enter, inquire who in it is worthy, and there abide till you go out thence. 12 And when you enter a house salute it, 13 and if the house is worthy, your peace shall come on it, but if it is not worthy, your peace shall return again to you ; 14 and whoever shall not receive you, nor hear your words, going out of that house or of that

city, shake off the dust from your feet. 15 Truly I tell you, it shall be more tolerable for the land of Sodom and Gomorre in the day of judgment than for that city.

16 Behold I send you forth as sheep in the midst of wolves, be therefore wise as serpents and gentle as doves ; 17 but beware of men, for they will give you up to sanhedrims, and scourge you in their synagogues, 18 and you will be brought before governors and kings for a testimony to them and to the Gentiles. 19 But when they give you up, be not anxious how [you shall speak], or what you shall say, for it will be given you in that hour what you shall say ; 20 for it is not you that speak, bnt the spirit of your father that speaks in you.

21 A brother will give up a brother to death, and a father a son, and children will rise up against their parents, and cause them to be killed, 22 and you will be hated by all because of my name, but he that endures to the end will be saved. 23 And when they persecute you in one city, flee to another; truly I tell you, you will not finish the cities of Isral till the son of man shall come.

24 A disciple is not above his teacher, nor a servant above his master ; 25 it is sufficient for a disciple to be as his teacher, and a servant as his master ; if they have called the master of the house Beelzeboul, how much more will they [revile] his servants ? 26 Therefore fear them not, for there is nothing covered that shall not be revealed ; nor hid that shall not be known. 27 What I tell you in darkness, do you speak in the light ; and what you hear in the

ear, do you proclaim from the house-tops ; 28 and fear not them that kill the body, but are not able to kill the soul ; but rather fear him that is able to destroy both soul and body in gehenna.

29 Are not two sparrows sold for an assarion [1½ cents] ? and one of them cannot fall to the ground without your father ; 30 and all the hairs of your heads are numbered. 31 Fear not, therefore, you are of more value than many sparrows [6 : 26].

32 Every one therefore that confesses me before men, him will I also confess before my father in the heavens. 34 Think not that I came to give peace on the earth ; I came not to send peace, but a sword ; 35 I came to put a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law ; and a man's enemies shall be those of his house. 37 He that loves father or mother more than me, is not worthy of me, and he that loves son or daughter more than me, is not worthy of me ; 38 and whoever takes not up his cross and follows not after me is not worthy of me. 39 He that finds his life shall lose it, and he that loses his life because of me shall find it.

40 He that receives you, receives me, and he that receives me receives him that sent me. 41 He that receives a prophet in the name of a prophet shall receive a prophet's reward ; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward ; 42 and whoever shall give a drink of cold water to one of these little ones in the name of a disciple, truly I tell you, he shall in no case lose his reward. 11 : 1 And it came

to pass when Jesus finished charging his disciples, that he departed thence, to teach and preach in their cities.

CHAPTER IX. 11 : 2—30.

Jesus is questioned by John, he rebukes certain cities, and calls all men to him.

11 : 2 John having heard in the prison of the works of Jesus, sending by his disciples, 3 said to him, Are you he that was to come, or look we for another? 3 And Jesus answering, said to them, Go and tell John what you hear and see; 4 the blind receive sight, and the lame walk, lepers are cleansed, the deaf hear, and the dead are raised up, and the poor are evangelized [made to hear the good news], 6 and blessed is whoever is not offended in me.

7 And when they had gone, Jesus began to say to the multitudes, of John, What went you out into the wilderness to see? a reed shaken by the wind? 8 But what went you out to see? a man clothed in soft garments? behold they that wear soft garments are in the houses of kings. 9 But why went you out? to see a prophet? yes, I tell you, and much more than a prophet; 10 for this is he of whom it is written [Mal. 3 : 1], Behold I will send my angel before your face, and he shall prepare your way before you. 11 Truly I tell you, there has not arisen among those born of women a greater than John the Baptist, but he that is least in the kingdom of the heavens is greater than he. 12 And from the days of John the Baptist till now, the kingdom of the

heavens is assailed by violence, and the violent take it by force. 13 For all the prophets and the law prophesied till John, 14 and if you will receive it, this is Elijah, who was to come. 15 He that has ears, let him hear.

16 But to what shall I liken this generation? it is like children sitting in markets, that call to others, 17 and say, We piped for you, and you did not dance, we mourned for you, and you did not lament; 18 for John came to you not eating nor drinking [freely], and they said, He has a demon; 19 the son of man came eating and drinking, and they say, Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners; but wisdom is justified by her children.

20 Then he began to rebuke the cities in which most of his miracles were performed, because they repented not, 21, saying, Woe to you, Chorazin! woe to you, Bethsaida! for if the miracles performed in you had been performed in Tyre and Sidon, they would long ago have repented in sackcloth and ashes; 22 but I tell you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 And you Capernaum, are exalted even to heaven, you shall come down to hades, for if the miracles done in you had been done in Sodom, it would have continued to this day; 24 but I tell you, that it will be more tolerable for the land of Sodom in the day of judgment than for you.

25 At that time Jesus answering, said, I confess to you, father, maker of the heaven and of the earth, that you have hid these things from the wise and

prudent, and revealed them to babes! 26 Yes, father, for so it seemed good before you. 27 All things are given me by my father, and none knows the son but the father, nor does any know the father but the son, and he to whomsoever the son will reveal him.

28 Come to me, all you that labor and are heavily laden, and I will give you rest; 29 take my yoke on you and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls; 30 for my yoke is easy, and my burden is light.

CHAPTER X. 12:1—50.

Jesus on the sabbath, he cures a demoniac, is charged with receiving aid from Beelzeboul, refuses to give a sign, and makes all the good his relations.

12:1 At that time Jesus went on the sabbath through the grain fields, and his disciples were hungry, and began to pluck the heads and eat. 2 And the Pharisees seeing them, said to him, Behold your disciples do what is not lawful on the sabbath. 3 But he said to them, Have you not read what David did when he was hungry, and those with him? 4 how he entered into the house of the God and ate the show-bread which it was not lawful for him to eat, nor for those with him, but only for the priests? 5 or have you not read in the law, that on the sabbaths the priests in the temple profane the sabbath, and are blameless? 6 I tell you that here is one greater than the temple. 7 But if you knew what this means, [Hos. 6:6], I desire mercy, not a sacrifice, you would

not have condemned the innocent ; 8 for the son of man is master of the sabbath.

9 And going thence, he went into the synagogue, 10 and behold a man was there having a withered hand, and they questioned him, saying, Is it lawful to heal on the sabbaths ? that they might accuse him. 11 And he said to them, What man is there among you who has one sheep who if it falls into a pit on the sabbath day, will not take it out ? 12 by how much does a man exceed a sheep ! it is lawful therefore to do good on the sabbath day. 13 Then he said to the man, Stretch out your hand ; and he stretched it out, and it was restored, and made sound as the other. 14 And the Pharisees went out and took counsel against him how to destroy him, 15 but Jesus departed thence, and great multitudes followed him, and he healed them all, 16 and charged them strictly not to make him known, 17 that the word might be fulfilled which was spoken by Isaiah the prophet, saying [Isa. 42:1—4], Behold my servant whom I have chosen, my beloved with whom my soul is well pleased, I will put my spirit on him, and he shall declare judgment for the nations ; 19 he will not strive nor cry, nor will any one hear his voice in the streets ; 20 a bruised reed he will not break, and the smoking wick he will not quench, till he has brought forth judgment to victory ; 21 and in his name shall nations hope.

22 Then there was brought to him a demoniac, blind and dumb, and he healed him, so that the dumb spoke, and [the blind] saw. 23 And the mul-

titudes were astonished, and said, Is not this the son of David?

24 But the Pharisees hearing it, said, This [man] casts out no demons except by Beelzeboul, a ruler of the demons. 25 And knowing their thoughts, he said to them, Every kingdom divided against itself is made desolate, and every house is overthrown ; 26 and if Satan casts out the Satan, he is divided against himself, and how can his kingdom stand ? 27 and if I by Beelzeboul cast out demons, by whom do your sons cast them out ? therefore they shall be your judges. 28 But if I by a spirit of God cast out the demons, then the kingdom of the God has come on you. 29 Or how can one enter the house of a strong man and seize his goods unless he first binds the strong man ? then he will plunder his house. 30 He that is not with me is against me, and he that gathers not with me, scatters. 31 Therefore I tell you, that every sin and blasphemy will be forgiven men, but the blasphemy of the spirit will not be forgiven men ; 32 and whoever says a word against the son of man, it may be forgiven him, but he that speaks against the holy spirit, it shall not be forgiven him, in this age nor in that to come. 33 Either make a tree good, and its fruit good, or make a tree bad and its fruit bad ; for a tree is known by its fruit. 34 Offspring of vipers, how can you, being evil, speak good things ? for out of the superabundance of the heart the mouth speaks. 35 The good man out of the good treasure casts forth good, and the evil man out of the evil treasure casts forth evil ; 36 but I tell you, that for every idle word that men speak, they

shall give an account in the day of judgment, 37 for by your words will you be justified, and by your words will you be condemned.

38 Then some of the scribes and Pharisees answered him, saying, Teacher, we wish to see a sign from you. 39 But he answering, said to them, An evil and adulterous generation seeks for a sign, and no sign shall be given it but the sign of the prophet Jonah ; 40 for as Jonah was in the belly of the fish three days and three nights, so will the son of man be in the heart of the earth three days and three nights. 41 The men of Nineveh will rise up in the judgment with this generation, and condemn it, for they repented at the preaching of Jonah, and behold a greater than Jonah is here ; 42 the queen of the South will rise up in the judgment with this generation, and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

43 But when an unclean spirit went out from a [certain] man, he went through dry places seeking a rest, and found none ; 44 then he said, I will return to my house from which I came out ; and having come, he found it empty, swept and decorated ; 45 then he went and took with him seven other spirits worse than himself, and having entered in, they dwell there, and the last state of that man was worse than the first ; so will it be with this evil generation.

46 While he was yet speaking to the multitudes, behold his mother and his brothers stood without, seeking to speak with him, 47 and one said to him, Behold

your mother and your brothers stand without, wishing to speak to you. 48 And he answering, said to him that told him, Who is my mother? and who are my brothers? 49 and stretching out his hand towards his disciples, he said, Behold my mother and my brothers, 50 for whoever does the will of my father who is in heaven, the same is my brother, and sister, and mother.

CHAPTER XI. 13 : 1—58.

Parables of the sower, the darnels, etc.

13 : 1 On that day Jesus went out of the house, and sat by the sea, 2 and there was assembled to him great multitudes, so that entering into a boat he sat down, and all the multitude stood on the shore. 3 And he spoke to them many things in parables, saying, Behold the sower went out to sow, 4 and in his sowing, some [seeds] fell by the way, and the birds came and devoured them; 5 other seeds fell on rocky places, where they had not much earth, and immediately they came up, because they had no depth of earth, 6 and when the sun rose they were scorched, and because they had no roots, they were dried up; 7 and other seeds fell among thorns, and the thorns came up and choked them; 8 and other seeds fell on the good ground, and bore fruit, one a hundred, one sixty, and one thirty. 9 He that has ears, let him hear.

10 And the disciples coming, said to him, Why do you speak to them in parables? 11 and answering, he said to them, It is given to you to know the mys-

teries of the kingdom of the heavens, but to them it is not given ; 12 for whoever has, to him shall be given, and he shall abound, but whoever has not, from him shall be taken even what he has ; 13 therefore I speak to them in parables, because seeing, they do not see, and hearing, they do not hear nor understand ; 14 and in them the prophecy of Isaiah is fulfilled, which says [Isa. 6 : 9—12], Hearing, you shall hear and not understand, and seeing, you shall see and not perceive ; 15 the heart of this people is hardened, and they hear with dull ears, and they have shut their eyes lest at any time they should see with [their] eyes, and hear with [their] ears, and understand with their hearts, and should turn, and I should heal them ; 16 but blessed are your eyes, for they see, and your ears, for they hear ; 17 for truly I tell you, that many prophets and just ones desired to see things that you see, and saw them not, and to hear things that you hear, and heard them not.

18 Hear therefore the parable of the sower,
19 When any one hears the word of the kingdom, and does not understand it, the evil one comes and takes away the word sown in his heart ; this is he that was sown by the way ; 20 he that was sown in rocky places is he that hears the word and immediately receives it with joy, 21 but he has no root in himself, and endures only for a time, and when affliction or persecution occurs because of the word, he is immediately offended ; 22 but he that is sown among thorns is he that hears the word, and the cares of the age and the deceitfulness of riches choke the word, and it becomes unfruitful ; 23 but he that is sown

in good ground is he that hears the word and understands it, and also bears fruit, one a hundred, one sixty, and one thirty.

24 Another parable put he forth to them, saying, The kingdom of the heavens is like a man sowing good seed in his field, 25 and while the men slept his enemy came and sowed darnels among the wheat, and went away ; 26 and when the stalk came up and brought forth seeds, then appeared also the darnels ; 27 and the servants of the householder came and said to him, Master did you not sow good seed in your field ? whence then has it darnels ? 28 And he said to them, An enemy did this ; and they said to him, Do you wish us then to go and gather them out ? 29 And he said, No, lest gathering the darnels you should pull up the wheat with them ; 30 let both grow together till the harvest, and at the time of the harvest I will say to the harvesters, Gather first the darnels and bind them in bundles to burn them, but bring the wheat into my barn.

31 Another parable put he forth to them, saying, The kingdom of the heavens is like a single mustard seed which a man took and sowed in his field, 32 which is the least of all seeds, and when it is grown is the greatest of herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.

33 Another parable spoke he to them, saying, The kingdom of the heavens is like leaven which a woman took and hid in a bushel of flour, till the whole was leavened. 34 These things said Jesus to the multitudes in parables, and without a parable he said

nothing to them, 35 that the word might be fulfilled which was spoken by the prophet [Micah 4 : 33 ; Ps. 18 : 2], saying, I will open my mouth in parables, I will utter things hid from the founding of the world].

36 Then he left the multitudes, and went into the house, and his disciples came to him, saying, Tell us the parable of the darnels of the field. 37 And answering, he said, He that sows the good seed is the son of man, 38 the field is the world, the good seeds are the sons of the kingdom, the darnels are the sons of the evil one, 39 the enemy that sowed them is the devil, the harvest is the end of the age, the harvesters are angels ; 40 as therefore darnels are collected and burned, so will it be at the end of the age, 41 the son of man will send forth his angels and gather out of his kingdom all offenses [offenders] and those that do wrong, 42 and they will cast them into the furnace of fire, and there will be weeping and gnashing of teeth ; 43 then the just will shine forth like the sun in the kingdom of their father ; he that has ears, let him hear.

44 The kingdom of the heavens is like a treasure hid in a field, which a man finding, concealed it, and went away in his joy, and sold all that he had, and bought that field.

45 And again the kingdom of the heavens is like a man that was a merchant seeking costly pearls, and he found one pearl of great price, and went and sold all that he had, and bought it.

47 Again, the kingdom of the heavens is like a net that is cast into the sea, and takes of all kinds, 48 which when it is full they haul to the shore, and

sit down and gather the good in baskets, and cast the bad away; 49 so will it be at the end of the age, the angels will go forth and separate the evil from among the just, 50 and cast them into a furnace of fire; there will be weeping and gnashing of teeth. 51 Have you understood all these things? and they tell him, Yes.

52 And he said to them, Therefore every scribe that is instructed respecting the kingdom of the heavens is like a man that is a householder, that puts out of his treasury things new and old.

53 And it came to pass when Jesus had finished these parables, that he departed thence, 54 and came into his native country, and taught them in their synagogue, so that they were astonished, and said, Whence has this man this wisdom and the powers? 55 Is he not the son of the carpenter? is not his mother called Mary? and are not his brothers James and Joseph, and Simon and Judas? 56 and his sisters, are not they all with us? whence then has this man all these things? 57 and they were offended with him; and Jesus said to them, A prophet is not without honor except in his own native country, and in his house; 58 and he did not many miracles there because of their unbelief.

CHAPTER XII. 14:1—36.

John the Baptist is killed, Jesus feeds five thousand, walks on the sea, and cures the sick.

14:1 At that time Herod the tetrarch heard the report of Jesus, 2 and said to his servants, 'This is

John the Baptist ; he has been raised from the dead, and on this account the powers operate in him. 3 For Herod had seized John, and kept him bound in prison, because of Herodias, his brother's wife ; 4 for John said to him, It is not lawful for you to have her. 5 Wishing to kill him, he feared the multitudes, for they had him for a prophet.

6 But when Herod's birthday came, the daughter of Herodias danced before them and pleased Herod, 7 whence he promised with an oath to give her whatever she might ask ; 8 and she being before instructed by her mother, said, Give me here on a plate the head of John the Baptist. 9 And the king was sorry, [but] because of the oath, and of them that sat with him, he commanded it to be given ; 10 and he sent and beheaded John in the prison, 11 and his head was brought on a plate and given to the girl, and she carried it to her mother.

12 And his disciples came and took the body and buried it, and went and told Jesus. 13 And Jesus hearing of it, went from there in a boat to a desert place alone, and the multitudes hearing of it followed him on foot from the cities. 14 And going out, he saw a great multitude, and he had compassion on them and healed their sick.

15 And when it was evening the disciples came to him, saying, This place is a desert, and the hour has already passed, dismiss the multitudes, that they may go to the neighboring villages and buy themselves provisions. 16 But Jesus said to them, They need not go, do you give them food to eat ; 17 and they said to him, We have nothing here but five

loaves and two fishes. 18 And he said, Bring them here to me, 19 and he commanded the multitude to recline on the grass, and took the five loaves and two fishes, and looking up to the heaven, blessed them, and he broke and gave the bread to the disciples, and the disciples to the multitudes. 20 And they all ate and were filled, and they took up of what remained over of the fragments, twelve traveling baskets full; 21 and they that ate were five thousand men, besides women and children.

22 And he immediately compelled the disciples to go into the boat and go before him to the other side, till he should dismiss the multitudes; 23 and having dismissed the multitudes, he went up on the mountain alone to pray; and when it was evening he was there alone, 24 and the boat was in the midst of the sea, hard pressed by the waves, for the wind was contrary.

25 And in the fourth watch of the night [3 A. M.], he came to them walking on the sea, 26 and the disciples saw him walking on the sea, and they were troubled, saying, It is a specter, and they cried out from fear. 27 But Jesus immediately spoke to them, saying, Be of good courage, it is I, be not afraid. 28 And Peter answering, said to him, Master if it is you, command me to come to you on the waters; 29 And he said, Come. And Peter went down from the boat and walked on the water, and came to Jesus; ~~30~~ but seeing the wind to be strong, he was afraid, and beginning to sink, he cried, saying, Master, save me. 31 And Jesus immediately extending his hand took hold of him, and said to him, Little.

faith, why did you doubt ? 32 and when they went into the boat the wind ceased. 33 And those in the boat came and worshipped him, and said, Truly you are a son of God.

34 And having passed over, they came to the land of Gennesaret ; 35 and the men of that place recognizing him, sent into all that country around, and brought to him all that were sick, 36 and they besought him that they might touch the hem of his garment, and as many as touched it were saved.

CHAPTER XIII. 15:1—39.

Jesus condemns Jewish baptisms, heals a demoniac and others, and feeds four thousand.

15:1 Then came to Jesus scribes and Pharisees from Jerusalem, saying, 2 Why do your disciples transgress the tradition of the elders? for they do not wash their hands when they eat bread. 3 And answering, he said to them, Why do you transgress the command of the God because of your traditions? 4 For the God said, Honor your father and mother [Ex. 20:12], and he that reviles father or mother, let him be killed ; 5 but you say, Whoever says to [his] father or mother, It is a gift [to God] as to whatever you might be profited by me, 6 then he shall not honor his father nor his mother ; and you make void the law of the God by your traditions. 7 Hypocrites, well did Isaiah prophesy of you, saying [Isa. 29:13], 8 This people honor me with their lips, but their heart is far from me. 9 In vain do they worship me, teaching for doctrines the commands of men.

10 And calling the multitude, he said to them, Hear and understand ; 11 not that which goes into the mouth defiles the man, but that which comes out of it, this defiles the man. 12 Then the disciples came to him, saying, Did you know that the Pharisees were offended when they heard this saying ? 13 And answering, he said, Every plant that my heavenly father has not planted, will be rooted up ; 14 let them alone, they are blind guides of the blind, and if the blind lead the blind, both will fall into the ditch.

15 And answering, they said to him, Tell us the parable. 16 And he said, Are you also entirely without understanding ? 17 do you not know that every thing that goes into the mouth passes to the bowels, and is cast out in the privy ? 18 but the things that proceed from the mouth, come from the heart, and these defile the man. 19 For from the heart come evil thoughts, murders, adulteries, false testimonies, and blasphemies ; 20 these are the things that defile the man, but to eat with unwashed hands does not defile the man.

21 And going out thence, Jesus went to the parts of Tyre and Sidon, 22 and behold a woman of Canaan from those bounds came and cried, saying, Have mercy on me, master, son of David, my daughter is severely vexed with a demon. 23 And he answered her not a word ; and his disciples came and besought him, saying, Send her away [granting her request], for she cries after us. 24 And he answering, said, I am not sent except to the lost sheep of the house of Isral. 25 And she came and worshipped him, and said, Master, help me.

26 And he said, It is not right to take the children's bread and cast it to the dogs. 27 But she said, Yes, master, it is, for the dogs eat of the crumbs that fall from their master's table. 28 Then Jesus answering, said to her, O woman, great is your faith, be it to you as you wish, and her daughter was cured from that hour.

29 And Jesus went down from there, and came to the sea of Galilee, and he went up on the mountain, and sat down there, 30 and great multitudes came to him, having with them the lame, dumb, blind, and many others, and cast them down at his feet, and he healed them, 31 so that the multitudes marveled, seeing the dumb talk, the maimed whole, and the lame walk, and the blind see, and they glorified the God of Isral.

32 And Jesus called his disciples, and said to them, I have compassion on the multitude, because they have continued with me now three days, and have nothing to eat ; I will not send them away fasting, lest they faint by the way. 33 And the disciples said to him, Whence shall we obtain so much bread in the desert as to satisfy so great a multitude ? 34 And Jesus said to them, How many loaves have you ? and they said to him, Seven, and a few little fishes. 35 And he commanded the multitude to recline on the ground, 36 and taking the seven loaves and the fishes, he gave thanks, and broke, and gave to the disciples, and the disciples to the multitudes ; 37 and all ate and were filled, and they took up what remained over of fragments, seven store baskets full ; 38 and they that ate were about four

thousand men, besides women and children. 39 And having dismissed them, he went up into the boat, and came to the bounds of Magadan.

CHAPTER XIV. 16 : 1—28.

Jesus refuses to give a sign, interrogates the disciples, and gives Peter the keys.

16 : 1 And the Pharisees and Sadducees came tempting him, and asked him to show them a sign from the heaven. 2 But he answering, said, When it is evening you say, We shall have fair weather, for the sky is red ; 3 and in the morning, We shall have rain to-day, for the sky is red and lowering ; you know how to distinguish the face of the sky, but you cannot [distinguish] the signs of the times. 4 An evil and adulterous generation seeks for a sign, and no sign shall be given it but the sign of Jonah ; and he left them and went away. 5 And the disciples going to the other side, forgot to take bread.

6 And Jesus said to them, See and beware of the leaven of the Pharisees and Sadducees. 7 And they reasoned in themselves, saying, It is because we took no bread ; 8 but Jesus knowing [their reasonings], said to them, Why do you think, little faiths, that it is because that you took no bread ? 9 do you not yet understand, nor remember the five loaves of the five thousand, and how many traveling baskets you took up ? 10 nor the seven loaves of the four thousand, and how many store baskets you took up ? 11 How is it that you do not understand that I spoke to you not of bread, in saying that you should be-

ware of the leaven of the Pharisees and Sadducees? 12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 And as Jesus was going to the parts of Cæsarea Philippi, he questioned his disciples, saying, Who do men say that the son of man is? 14 And they said, Some, John the Baptist, others, Elijah, others, Jeremiah or one of the prophets. 15 And he said to them, And who say you that I am? 16 And Simon Peter answering, said, You are the Christ, the son of the living God.

17 And Jesus answering, said to him, Blessed are you, Simon Bar-jona, for flesh and blood did not reveal this to you, but my father who is in the heavens, 18 and I say to you, that you are Petros [a stone], and on this petra rock will I build my church, and the gates of hades shall not prevail against her; 19 and I will give you the keys of the kingdom of the heavens, and what you bind on earth shall be bound in the heavens, and what you loose on earth shall be loosed in the heavens. 20 Then he charged the disciples to tell no man that he was the Christ.

21 From that time Jesus began to tell his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised up. 22 And Peter taking him up and rebuking him, said, Far be it from you, master, this shall not be to you; 23 but he turned and said to Peter, Get behind me, Satan, you are an offense to me, for you regard not the things of the God, but those of men.

24 From that time Jesus said to his disciples, If any one wishes to come after me, let him deny himself, and take up his cross and follow me ; 25 for whoever wishes to save his life shall lose it, and whoever shall lose his life on account of me shall find it. 26 For what is a man profited if he gains the whole world and loses his life ? and what is the equivalent which a man shall give in exchange for his life ? 27 For the son of man is about to come in the glory of his father, with his angels, and then he will give to every one according to his doings. 28 Truly I tell you there are some standing here who shall not taste death till they see the son of man coming in his kingdom.

CHAPTER XV. 17:1—27.

Jesus is transfigured, cures a demoniac, foretells his death, and pays the tax for the temple.

17:1 And after six days, Jesus took Peter and James and John, and brought them up on a high mountain, alone, 2 and was transfigured before them, and his face shone like the sun, and his clothes became bright as the light, 3 and behold there appeared to them Moses and Elijah talking with him. 4 And Peter answering, said to Jesus, Master, it is good for us to be here, if you wish, I will make here three tabernacles, one for you, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold a bright cloud overshadowed them, and behold a voice [came] from the cloud, saying, This is my beloved son in whom I am well pleased; hear him. 6 And when the disciples heard this, they fell

on their faces, and were greatly afraid. 7 And Jesus came to them and touched them, and said, Arise and be not afraid. 8 And lifting up their eyes, they saw no one but Jesus only.

9 And when they came down from the mountain Jesus charged them saying, Tell no man of the vision till the son of man is raised from the dead. 10 And his disciples questioned him, saying, Why say the scribes that Elijah must first come? 11 And he answering said, Elijah indeed comes and restores all things. 12 And I tell you, Elijah has come already, and they knew him not, but did to him what they pleased, and so the son of man is about to suffer by them.

13 Then the disciples understood that he spoke to them of John the Baptist. 14 And when he came to the multitude, a man came forward kneeling to him, 15 and said, Master, have mercy on my son, for he is a lunatic and suffers badly, and often he falls into the fire and often into the water, and I brought him to your disciples and they could not cure him. 17 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. 18 And Jesus rebuked him, and the demon went out of him, and the boy was cured from that hour.

19 Then came the disciples to Jesus privately, and said, Why could we not cast it out? 20 And he said to them, Because of your unbelief; for truly I tell you if you have faith as a single mustard seed, you will say to this mountain, Come down from thence to there, and it will come, and nothing will be impossi-

ble for you; 21 but this kind goes not out except by prayer and fasting.

22 And as they returned to Galilee, Jesus said to them, The son of man is about to be betrayed into the hands of men, 23 and they will kill him, and on the third day he will be raised up, and they were much grieved.

24 And when they came to Capernaum, those that received the didrachma [30 cents] came to Peter, and said, Does not your master pay the didrachma. 25 He said Yes. And as he came into the house, Jesus anticipated him, saying, What do you think, Simon? of whom do the kings of the earth receive tribute or custom? of their sons, or of strangers? 26 And he said to him, Of strangers, and Jesus said, Then are the sons free; 27 but go to the sea and cast in a hook and take the first fish that comes up, and open his mouth, and you will find a stater [60 cents]; that take and give them for you and for me

CHAPTER XVI. 18 : 1—35.

Ambition and offenses, the parable of the lost sheep, etc.

18: 1 In that hour the disciples came to Jesus saying, Who is greatest in the kingdom of the heavens? 2 And calling to him a child he put it in the midst of them, 3 and said, Verily I tell you, unless you are converted and become as little children, you will in no case enter the kingdom of the heavens. 4 Whoever receives one such child in my name, receives me, 6 and whoever causes one of these little ones that believe in me to offend, it would be good for

him, if an under millstone was put around his neck, and he was plunged into the depths of the sea.

7 Woe to the world because of offenses, for it is of necessity that offenses should come, but woe to the man by whom the offense comes. 8 And if your hand or your foot causes you to offend, cut it off and cast it from you. It is better for you to enter into life lame or maimed than having two hands or two feet to be cast into the fire that is eternal. 9 And if your eye causes you to offend, pluck it out and cast it from you, it is better having one eye to enter into life, than having two eyes to be cast into the gehenna of the fire. 10 See that you despise not one of these little ones, for I tell you that their angels always behold the face of my father in the heavens.

12 What do you think? if a man has a hundred sheep, and one of them is lost, will he not leave the ninety-nine on the mountains and go and look for that which is lost? 13 And if he finds it, verily, I tell you, that he will rejoice more over that sheep than over the ninety-nine that were not lost. 14 So it is not the will of my father who is in the heavens, that one of these little ones should perish.

15 If your brother sins against you, go and reprove him between you and him alone; if he hears you, you have gained your brother. 16 If he will not hear you, take one or two with you, that by the mouth of two or three witnesses every word may be established. 17 And if he will not hear them, tell the church, and if he obeys not the church, let him be to you as a gentile and a publican.

18 Truly I tell you, that what you bind on earth

will be bound in heaven, and what you loose on earth shall be loosed in heaven. 19 Again I tell you, if two shall agree on the earth concerning anything for which you shall ask, it shall be done for you by my father who is in the heavens, 20 for where two or three are assembled in my name, there am I in the midst of them.

21 Then Peter coming forward said to him, Master, how many times shall my brother sin against me and I forgive him? till seven times? 22 Jesus said to him, I say not till seven times, but till seventy times seven. 23 Therefore the kingdom of the heavens is like a man that was a king, who wished to reckon with his servants, 24 and when he had begun to reckon, one was brought forward that owed him ten thousand talents [\$10,000]. 25 And he having nothing to pay, the master commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. 26 Then the servant falling down, worshipped him, saying, Wait patiently on me and I will pay all. 27 And the master of that servant having compassion on him released him, and forgave him the debt. 28 But that servant going out, found one of his fellow servants that owed him a hundred denarii [15 dollars], and seizing him he choked him, saying, Pay me what you owe me. 29 Then his fellow servant falling down, besought him saying, Wait patiently on me and I will pay you; 30 but he would not, but going out he cast him into prison till he should pay what he owed.

31 Then his fellow servants seeing what was done, were greatly displeased, and they went and told their

master the things that were done. 32 Then his master calling him, said to him, Evil servant, I gave you all that debt because you besought me, 33 ought not you to have mercy on your fellow servant, as I had mercy on you. 34 And his master was angry and gave him to the tormentors, till he should pay all that was due. 35 So also will my heavenly father do to you if you forgive not each one his brother, from your hearts.

CHAPTER XVII. 19:1—30.

Jesus goes up to Jerusalem, healing the sick and teaching on the way.

19:1 And it came to pass, when Jesus finished these sayings, that he left Galilee and came into the bounds of Judea beyond the Jordan, 2 and great multitudes followed him, and he healed them there. 3 And the Pharisees came to him tempting him, and saying, Is it lawful for one to put away his wife for every cause? 4 And answering he said, Have you not read that he that made them at the beginning, made them a male and a female, 5 and said, For this shall a man leave father and mother and be joined to his wife, and the two shall be one flesh? 6 So they are no longer two, but one flesh. What therefore, the God joined together let not man separate. 7 They said to him, Why then did Moses command us to give a bill of divorce and put her away? 8 He said to them, Moses, for the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so, 9 and I tell

you that whoever puts away his wife except for fornication, and marries another, commits adultery, and he that marries a divorced woman commits adultery. 10 The disciples said to him, If the case of a man is so with the wife, it is not best to marry. 11 And he said to them, All cannot receive [this] word, but they to whom it is given, 12 for there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the kingdom of the heavens. Let him that is able to receive it, receive it.

13 Then were brought to him young children that he should lay [his] hands on them and pray, and the disciples rebuked them. 14 But Jesus said, Suffer the little children and forbid them not to come to me; for of such is the kingdom of the heavens. And when he had put his hand on them he departed thence.

16 And behold one came to him and said, Master what good thing shall I do that I may have a life eternal. 17 And he said to him, Why do you ask me concerning good? the good is one, but if you will enter into the life keep the commands. 18 He said to him, What? and Jesus said, You shall not kill, you shall not commit adultery, you shall not steal, you shall not testify falsely, 19 honor your father and mother, and love your neighbor as yourself. 20 The young man said to him, All these have I kept, what lack I yet? 21 Jesus said to him, If you will be perfect, go and sell your estates and give to the poor, and you will have a treasure in

heaven, and come and follow me. 22 But the young man hearing this went away grieved, for he had great possessions.

23 And Jesus said to his disciples, With what difficulty will a rich man enter into the kingdom of the heavens? 24 Again I tell you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of the heavens. 25 And when the disciples heard this they were greatly astonished, saying, Who then can be saved? 26 But Jesus looking on them said, With man this is impossible, but with God all things are possible.

27 Then Peter answering, said to him, Behold we left all and followed you. 28 And Jesus said to them, Truly I tell you that as to you who have followed me, in the regeneration, when the son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Isral. 29 And every one that has left brothers, or sisters, or father, or mother, or children, or lands or houses for my name shall receive manifold more, and inherit a life eternal. 30 But many first shall be last, and last first.

CHAPTER XVIII. 20 : 1—34.

Jesus tells of the day laborers, rebukes ambition, and gives sight to two blind men.

20 : 1 For the kingdom of the heavens is like a man that was a householder, who went out early in the morning to hire laborers for his vineyard. 3 And he went out at about the third hour [9 A. M.], and saw others standing in the market idle, 4 and he said to

them, go you also into the vineyard and what is right I will give you. 5 And they went. And going out at about the sixth and ninth hour he did in like manner. 6 And going out at about the eleventh hour he found others standing, and he said to them, Why stand you here all the day idle? And they said to him, Because no man has hired us. He said to them, Go you also into the vineyard. 8 And when it was evening the owner of the vineyard said to his steward, Call the laborers and pay them [their] wages, beginning with the last and ending with the first. 9 And those that came at the eleventh hour received every one a denarius [15 cents]. 10 And those that came first supposed that they would receive more, and they received every man a denarius. 11 And having received it, they complained against the householder, 12 saying, These last labored but one hour and you have made them equal with us who bore the burden and heat of the day. 13 But answering, he said, Friend I have done you no wrong, did you not agree with me for a denarius? take what is yours and go, but I will give to these last even as to you. 15 Is it not lawful for me to do what I will with my own? Is your eye evil because I am good? 15 So the last will be first, and the first last.

17 And when Jesus was going up to Jerusalem he took the twelve aside, and said to them on the way, 18 Behold we go' up to Jerusalem, and the son of man will be given up to the chief priests and scribes, and they will condemn him to death, 19 and give him up to the gentiles to mock and scourge

and crucify him, and on the third day he will be raised up.

20 Then came to him the mother of the sons of Zebedee [Salome], worshipping him, and asking a certain thing of him. 21 And he said to her, What do you wish for ? and she said to him, Say that these my two sons shall sit, one on your right hand, and the other on your left, in your kingdom.

22 But Jesus answering, said, You know not what you ask ; can you drink of the cup of which I am to drink ? They said to him, We can. 23 He said to them, You shall drink indeed from my cup, but to sit on my right hand and on my left are not mine to give, but to them for whom [those seats] are prepared by my father. 24 And when the ten heard about the two brothers, they were angry.

25 But Jesus calling them, said, You know that the rulers of the nations exercise dominion over them, and the great exercise authority over them ; 26 it shall not be so among you, but whoever will be great among you, let him be your minister, 27 and whoever will be first among you, let him be your servant ; 28 as the son of man came not to be served, but to serve, and to give his life a ransom for many.

29 And when they went from Jericho, a great multitude followed him ; 30 and behold two blind men sitting by the way hearing that Jesus was passing by, cried, saying, Master, son of David, have mercy on us. 31 And the multitude rebuked them, and [told them] to be still ; but they cried the more, saying, Master, son of David, have mercy on us. 32 And

Jesus stopping, called them, and said, What do you wish me to do for you ? 33 They said to him, Master, that our eyes may be opened. 34 And Jesus, having compassion on them, touched their eyes, and immediately they recovered their sight, and followed him.

CHAPTER XIX. 21 : 1—46.

Jesus enters Jerusalem, drives traffic from the temple, and tells of the wicked husbandmen.

21 : 1 And when they approached Jerusalem, and came to Bethphage, at the mount of Olives, Jesus sent two disciples, 2 saying to them, Go into the village that is over against you, and immediately you will find an ass tied, and a colt with her, loose and bring them to me; 3 and if any one says any thing to you, say, The master needs them, and he will immediately send them.

4 But this was done that it might be fulfilled that was spoken by the prophet, saying [Zach. 9 : 9], 5 Say to the daughter of Zion, Behold your king comes to you, gentle, sitting on an ass, and on a colt, the foal of an ass.

6 And the disciples went and did as Jesus commanded them, 7 and brought the ass and the colt, and put their clothes on them, and he sat on them; 8 and a great multitude spread their clothes in the way, and others cut branches from the trees, and spread in the way. 9 And the multitude that went before him, and those that followed, cried, saying, Hosanna to the son of David ! blessed is he that

comes in the name of master, hosanna among the highest ones.

10 And as he entered into Jerusalem all the city was moved, saying, Who is this? 11 And the multitudes said, This is Jesus, the prophet from Nazareth of Galilee.

12 And Jesus entered into the temple of the God, and cast out all that sold and bought in the temple, and overturned the tables of the money changers and the seats of them that sold doves; 13 and he said to them, It is written [Isa. 56 : 7 ; Jer. 7 : 11], My house shall be called a house of prayer, but you make it a den of robbers. 14 And the blind and the lame came to him in the temple, and he healed them.

15 And the chief priests and scribes seeing the wonderful works that he did, and the children crying in the temple, and saying, Hosanna to the son of David, were indignant, 16 and said to him, Do you hear what these say? and Jesus said to them, Yes, did you never read that out of the mouth of babes and sucklings you have obtained praise? [Ps. 8 : 3], 17 and leaving them, he went out of the city to Bethany, and spent the night there.

18 And when it was morning, returning to the city, he was hungry, 19 and seeing a fig tree by the way, he came to it and found nothing on it but only leaves, and he said to it, Let no fruit grow on you for ever, and the tree was immediately dried up. 20 And the disciples seeing it, marveled, saying, How soon is the fig tree dried up! 21 And Jesus answering, said to them, Truly I tell you, if you have faith, and do not doubt, not only will you do this [that is done] to the

fig tree, but if even you shall say to this mountain, Be taken up and be cast into the sea, it will be done; 22 and all things which you ask for in prayer, believing, you will receive.

23 And when he came into the temple, the chief priests and the elders of the people came to him as he taught, saying, By what authority do you do these things? and who gave you this authority? 24 And Jesus answering, said to them, I will ask you also one question, and if you tell me, then I will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or from men? And they reasoned, saying, If we say from heaven, he will say to us, Why then did you not believe in him? 26 but if we say, From men, we fear the people, for all have John for a prophet. 27 And answering Jesus, they said, We do not know; and he said to them, Neither do I tell you by what authority I do these things.

28 But what do you think? a man had two children, and coming to the first, he said, Child, go work to-day in the vineyard, 29 and he answering, said, I will not, but afterwards repented, and went; 30 and coming to the other, he said in like manner; and he answering, said, I will, master, and he went not. 31 Which of the two did the will of the father? They said, The first. Jesus said to them, Truly I tell you, that publicans and harlots go before you into the kingdom of the God. 32 For John came to you in a way of righteousness, and you believed him not, but the publicans and harlots believed him; and when you saw, you did not afterwards repent to believe on him.

33 Hear another parable : A man who was a householder planted a vineyard, and put a hedge round it, and dug a wine-vat in it, and built a tower, and let it out to husbandmen, and went abroad. 34 And when the time of the fruits drew nigh, he sent his servants to the husbandmen to receive his fruits. 35 And the husbandmen, taking his servants, beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first, and they did to them in like manner. 37 But afterwards he sent them his son, saying, They will respect my son. 38 But the husbandmen seeing the son, said among themselves, This is the son, come let us kill him and take his inheritance ; 39 and taking him and casting him out of the vineyard, they killed him. 40 When therefore the owner of the vineyard comes, what will he do to those husbandmen ? 41 They said to him, He will destroy badly those bad men, and let his vineyard to other husbandmen who will pay him the fruits in their times. 42 Jesus said to them, Have you never read in the scriptures [Ps. 118:22, 23], The stone that the builders rejected, this has become the head of the corner ; this is from master, and is marvelous in our eyes ? 43 Therefore I tell you that the kingdom of the God will be taken from you and given to a nation that will render its fruits.

45 And when the chief priests and Pharisees heard his parables, they knew that he spoke of them, 46 and seeking to take him, they feared the multitude, since they had him for a prophet.

CHAPTER XX. 22: 1—46.

Jesus tells the parable of the royal feast, reproves captious questions, interrogates the scribes.

22: 1 And Jesus answering, spoke again to them in parables, saying, 2 The kingdom of the heavens is like a certain king who made a marriage feast for his son, 3 and he sent his servants to call those invited to the marriage; and they would not come. 4 Again he sent other servants, saying, Tell those invited, Behold my dinner is prepared, my bulls and my fatted animals are killed, and all things are ready, come to the wedding.

5 But they not caring for it, went away, one to his field, and one to his merchandise, 6 and the rest took his servants and treated them shamefully, and killed them. 7 And the king was angry, and sent his armies and killed those murderers and burned their city.

8 Then he said to his servants, The wedding feast is ready, but those called were not worthy; 9 go therefore into the by-ways, and as many as you find, invite to the wedding. 10 And those servants went out into the ways, and brought in all, as many as they found, both bad and good, and the wedding was fully supplied with guests. 11 And the king coming in to see the guests, saw there a man not clothed with a wedding garment, 12 and he said to him, Friend, how came you in here not having on a wedding garment? and he was speechless. Then the king said to the servants, Bind him hands and feet, and cast

him into the outside darkness, there will be weeping and gnashing of teeth; 14 for many are called, but few are chosen.

15 Then the Pharisees went and took counsel how they might entrap him in [his] speech, 16 and they sent to him their disciples with the Herodians, saying, Teacher, we know that you are true, and teach the way of the God in truth, and you care not for any one; for you regard not the face of men. 17 Tell us what you think, is it lawful to pay tribute to Cæsar or not? 18 But Jesus knowing their malice, said, Why do you tempt me, hypocrites? 19 Show me the tribute money, and they showed him a denarius [fifteen cents]. 20 And he said to them, Whose is this image, and the inscription? 21 and they said to him, Cæsar's. Then he said to them, Render therefore to Cæsar the things that are Cæsar's, and to the God the things that are the God's. 22 And when they heard [this] they marveled, and leaving him, went away.

23 On that day there came to him Sadducees, who say there is no resurrection [future life], and they asked him, 24 saying, Teacher, Moses said [Deut. 25 : 5], If one dies, not having children, his brother shall marry his wife, and raise up children for his brother.

25 And there were with us seven brothers, and the first having married, died, and not having a child, left his wife to his brother; 26 also the second and third, to the seventh; 27 and after all the woman also died. 28 In the resurrection, therefore, whose wife of the seven will she be? for they all had her.

29 And Jesus answering, said to them, You err, not knowing the scriptures nor the power of the God ; 30 for in the resurrection [future life], they neither marry nor are married, but are as the angels in the heavens. 31 But concerning the resurrection of the dead [the future life], have you not read what was spoken to you by the God, saying [Ex. 3:6], 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob ? the God is not a god of the dead, but of the living. 33 And the multitudes hearing, were astonished at his doctrine.

34 And the Pharisees hearing that he had silenced the Sadducees, were assembled together, 35 and one of them, a lawyer, asked, trying him, 36 Teacher, what is the great command in the law ? 37 and he said, You shall love master your God with all your heart, and with all your soul, and with all your mind. 38 This is the great and first command, 39 and the second is similar to it, You shall love your neighbor as yourself ; 40 on these two commands hang all the law and the prophets.

41 And the Pharisees being assembled together, Jesus asked them, 42 saying, What do you think concerning the Christ ? whose son is he ? They said to him, David's. 43 He said to them, How then does David in spirit call him master, saying, [Ps. 110:1], 44 Master said to my master, Sit on my right hand till I put your enemies under your feet ? 45 If then David calls him master, how is he his son ? 46 And none was able to answer him a word, neither dared any one from that day to interrogate him more.

CHAPTER XXI. 23 : 1—39.

Jesus denounces the scribes and Pharisees as hypocrites, and laments over Jerusalem.

23 : 1 Then Jesus spoke to the multitudes and to his disciples, 2 saying, The scribes and Pharisees sit in Moses' seat; 3 all things therefore which they say to you, do and observe; but do not after their works, for they say, and do not; 4 and they bind heavy burdens and put them on the shoulders of men, but will not move them with their finger. 5 But they do all their works to be seen by men; they make broad their phylacteries, and enlarge the hems of their garments; 6 and love the first couches at the feasts, and the first seats in the synagogues; 7 and salutations in the markets, and to be called by men, Rabbi; 8 but be not you called Rabbis, for one is your teacher, and you are all brothers; 9 and call no [man] your father on the earth, for one is your father, the heavenly one; 10 neither be you called leaders, for one is your leader, the Christ; 11 but he that is greatest shall be your minister; 12 and whoever shall exalt himself, shall be abased, and whoever shall humble himself shall be exalted.

13 And woe to you scribes and Pharisees, hypocrites, for you shut up the kingdom of the heavens before men, for you enter it not, and those entering it you do not permit to enter in. 15 Woe to you scribes and Pharisees, hypocrites, for you compass sea and land to make one proselyte, and when he is gained you make him ten times more a son of gehenna than yourselves.

16 Woe to you blind guides, who say that whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, is bound; 17 fools and blind! for which is greater, the gold, or the temple that hallows the gold? 18 and whoever swears by the altar, it is nothing; but whoever swears by the gift that is on the alter is bound. 19 Blind [men], which is greater, the gift, or the altar that hallows the gift? 20 Whoever therefore swears by the altar, swears by it and by all things on it; 21 and whoever swears by the temple swears by it, and him that dwells in it. 22 And whoever swears by the heaven, swears by the throne of God and by him that sits on it.

23 Woe to you scribes and Pharisees, hypocrites, for you tithe mint and anise, and cummin, and neglect the weightier matters of the law, justice and mercy, and faith; these ought you to do, and not to neglect those. 24 Blind guides, who strain out a gnat and swallow a camel.

25 Woe to you scribes and Pharisees, hypocrites, for you make clean the outside of the cup and dish, but within they are full of robbery and intemperance. 26 Blind Pharisees, make clean first the inside of the cup, that the outside of it may also be clean.

27 Woe to you scribes and Pharisees, hypocrites, for you are like whitened sepulchers, that appear fair without, but within are full of dead men's bones, and all uncleanness. 28 So also you appear just without to men, but within you are full of hypocrisy and iniquity.

29 Woe to you scribes and Pharisees, hypocrites, for you build the tombs of the prophets and decorate

the graves of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in [shedding] the blood of the prophets. 31 So that you testify against yourselves, that you are the sons of them that killed the prophets ; 32 and do you fill up the measure of your fathers. 33 Serpents, offspring of vipers, how can you escape the condemnation of gehenna ? 34 Therefore, behold I send you prophets and wise men and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 that there may come on you all the righteous blood that has been shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah [Jehoida] whom you killed between the temple and the altar ; 36 truly I tell you all these [crimes] shall come on this generation. 37 Jerusalem, Jerusalem, that kills the prophets and stones them that are sent to her, how often would I have gathered your children together as a hen gathers her young under her wings, and you would not. 38 Behold your house is left for you desolate, 39 for I tell you that you shall not see me after this till you shall say, Blessed is he that comes in the name of master.

CHAPTER XXII. 24 : 1—51.

Jesus predicts the destruction of Jerusalem, the end of the age, and his coming in glory.

24 : 1 And Jesus going out from the temple, went [away] and his disciples came to him to show him the

buildings of the temple; 2 and he answered and said to them, Do you not see all these things? Truly I tell you there will not be left here one stone on another that will not be thrown down. 3 And as he sat on the mount of Olives, the disciples came to him privately, saying, Tell us when will these things be? and what will be the sign of your coming, and of the end of the age? 4 And Jesus answered and said to them, See that none may deceive you, 5 for many will come in my name and will deceive many, 6 and you will hear of wars and rumors of wars; see that you be not terrified, for these things must be, but the end is not yet; 7 for nation will rise up against nation, and kingdom against kingdom, and there will be famines and earthquakes in places; 8 all these things are the beginnings of sorrows; 9 Then they will give you up to affliction and kill you, and you will be hated by all nations for my name; 10 and then many will be offended and will betray one another and hate one another, 11 and many false prophets will be raised up, and will deceive many, 12 and because iniquity will abound the love of many will become cold, 13 but he that endures to the end, will be saved; 14 and this gospel of the kingdom must be preached in all the world for a testimony to all nations, and then will the end come.

15 When therefore you see the abomination of desolation spoken of by Daniel [Dan. 9: 27], stand in the holy place—let him that reads understand; 16 then let those in Judea flee to the mountains, 17 let not one that is on a house come down to take things from his house, 18 and let not one that is in a field

turn back to take his clothes ; 19, and woe to those with child, and to those with nursing infants in those days ; 20 and pray that your flight may not be in the winter nor on the sabbath, 21 for then will be great affliction, such as was not from the beginning of the world till now, nor shall ever be [again], 22 and unless those days were shortened no flesh would be saved, but because of the elect those days will be shortened.

23 Then if one says, Behold the Christ is here, or there, believe it not, 24 for false Christs and false prophets will be raised up, and will give great signs and prodigies so as if possible to deceive the elect ; 25 behold, I have told you before. 26 Then if they say to you, Behold he is in the desert, go not forth, behold he is in secret chambers, believe it not, 27 for as the lightning comes forth from the east and shines to the west, so will the coming of the son of man be ; 28 wherever the body is, there will the eagles be gathered together.

29 And immediately after the affliction of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the heaven, and the powers [constellations] of the heavens will be shaken ; 30 then will appear the sign of the son of man in heaven ; then will all the tribes of the earth mourn, and they will see the son of man coming on the clouds of the air with power and great glory, 31 and then he will send his angels with the great sound of a trumpet, and they will gather his elect from the four winds, from the end of the heavens to the ends of them.

32 Now learn the parable of the fig tree ; when its branch is tender and it puts forth leaves, you know that the summer is nigh, 33 so also when you see all these things, know that [the son of man] is nigh, at the doors ; 34, truly I tell you that this generation will not pass away, till all these things shall come to pass, 35 the heaven and the earth will pass away, but my words will not pass away ; 36 but concerning that day and hour no one knows, not the angels of the heavens, but my father only ; 37 but as the days of Noah were, so will the coming of the son of man be, 38 for as in the days of the deluge they ate and drank, married and were married, till the day that Noah entered into the ark, 39 and knew not till the deluge came and took them all away, so will the coming of the son of man be.

40 Then two will be in the field, one will be taken and the other left, 41 two women will be grinding at a mill, one will be taken and the other left ; 42 watch therefore, for you know not on what day your master will come, 43 but know this, if the householder had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken into ; 44 therefore be you also ready, for at an hour that you think not, the son of man comes.

45 Who then is the faithful and wise servant whom the master has placed over his family to give them food in due season ? 46 blessed is that servant whom his master when he comes shall find so doing, 47 truly I tell you, he will set him over all his estates ; 48 but if that evil servant says in his heart, My master delays his coming, 49 and begins to smite his

fellow servants, and to eat and drink with drunkards, 50 the master of that servant will come on a day that he looks not for him and at an hour when he knows it not, 51 and cut him in two [with scourging], and assign him his part with hypocrites, there will be weeping and gnashing of teeth.

CHAPTER XXIII. 25 : 1—46.

Jesus tells the parables of the ten virgins, and ten talents, and predicts the general judgment.

25 : 1 Then will the kingdom of the heavens be like ten virgins, who took their lamps and went out to meet the bridegroom, 2 and five of them were foolish, and five wise. 3 The foolish took their lamps, and took no oil with them; 4 but the wise took oil in the vessels with their lamps.

5 And while the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry; Behold, the bridegroom comes, go out to meet him.

7 Then all those virgins arose and trimmed their lamps, 8 and the foolish said to the wise, Give us of your oil, for our lamps have gone out, 9 but the wise answered saying [No], lest there be not enough for us and you; go rather to them that sell, and buy for yourselves, 10 and while they went to buy, the bridegroom came, and those that were ready, went in with him to the wedding, and the door was shut. 11 Afterward came the other virgins saying, Master, master, open to us; 12 but answering he said, Truly I tell you I know you not. 13 Watch therefore, for you know not the day, nor the hour, 14 for [the

son of man] is like a man going to a distant country who called his servants and gave them his goods, 15 to one he gave five talents [\$5,000], and to one two, and to another one, to each according to his ability, and immediately he went abroad ; 16 and the man who received the five talents went away and traded with them, and made five other talents ; 17 in like manner also he that received the two talents gained two others ; 18 but he that received the one, went away and dug in the earth and hid his master's money ; 19 and after a long time the master of these servants came and reckoned with them, 20 and he that received the five talents came and brought other five talents saying, Master you gave me five talents, see I have gained other five talents. 21 His master said to him, Well done good, and faithful servant, you were faithful with a little, I will set you over much, enter into the joy of your master ; 22 and he that received the two talents also came and said, Master you gave me two talents, see I have gained other two talents, 23 and his master said to him, Well done, good and faithful servant, you were faithful with a little, I will set you over much, enter into the joy of your master.

24 And he that received the one talent also came to him and said, Master I knew you, that you are a hard man, reaping where you did not sow, and gathering where you scattered not, 25 and I was afraid and I went and hid your talent in the earth, see you have what is yours. 26 And his master answered and said to him, Evil and slothful servant, did you know that I reap where I sowed not ? and gather where I scat-

tered not? 27 you ought then to have given my money to the bankers, that when I came I might receive my own with interest; 28 take therefore the talent from him and give it to him that has the ten talents, 29 for to every one that has, shall be given, and he shall abound, but from him that has not, what he has shall be taken away; 30 and cast the unprofitable servant into the darkness outside, there will be weeping and gnashing of teeth.

31 And when the son of man shall come in his glory with all his holy angels, he will sit on the throne of his glory, 32 and all nations will be assembled before him, and he will separate them as a shepherd separates the sheep from the goats, 33 and the sheep he will set on his right hand, and the goats on the left; 34 then will the king say to them on his right hand, Come blessed of my father, inherit the kingdom prepared for you from the founding of the world, 35 for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, 36 naked and you clothed me, I was sick and you visited me, I was in prison and you came to me; 37 then the righteous will answer him saying, 38 Master, when saw we you hungry and fed you? or thirsty and gave you drink? and when saw we you a stranger and took you in, or naked and clothed you? 39 and when saw we you sick or in prison and came to you? 40 And the king will answer and say to them, Truly I tell you, For as much as you did it to one of the least of these my brothers you did it to me.

41 Then he will say to those on his left hand, De-

part from me accursed, into the fire which is eternal, which was prepared for the devil and his angels, 42 for I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you took me not in, naked and you clothed me not, sick and in prison and you visited me not ; 44 then will they also answer saying, Master when saw we you hungry or thirsty or a stranger or naked or in prison, and did not minister to you ? 45 then he will answer them saying, For as much as you did not do it to one of the least of these my brothers you did not do it to me, 46 and these shall go away into punishment eternal and the righteous into life eternal.

CHAPTER XXIV. 26 : 1—35.

The authorities determine to kill Jesus, he is anointed at Bethany.
he eats the last supper and appoints the eucharist.

26 : 1 And it came to pass when Jesus had finished these words, that he said to his disciples, 2 You know that after two days is the passover, and the son of man is given up to be crucified. 3 Then were assembled the chief priests and the elders of the people in the court of the chief priest that was called Caiaphas, 4 and they consulted together to take Jesus by craft and kill him, 5 but they said, Not at the feast, that there be not a tumult among the people ; 6 and Jesus being at Bethany in the house of Simon the leper, 7 a woman came to him having an alabaster vase of ointment, very costly, and poured it on his head as he reclined, 8 but the disciples

seeing it were displeased, saying, Why was this waste ? 9 for this could have been sold for much, and given to the poor, 10 but Jesus knowing [what they said], said to them, Why do you trouble the woman ? for she did a good work for me, 11 the poor you always have with you, but me you will not have always, 12 for by putting this ointment on my body she has prepared me for burial, 13 truly I tell you that wherever this gospel is preached in the whole world, this also which she did shall be told as a memorial of her.

14 Then went one of the disciples called Judas Iscariot to the chief priests 15 and said, What will you give me to betray him to you ? and they paid him thirty shekels of silver [\$16.80, Zach. 11:12], 16 and from that time he sought a favorable opportunity to betray him.

17 And on the first day of unleavened bread the disciples came to Jesus saying, Where do you wish us to prepare for you to eat the passover ? 18 and he said, Go into the city to such a one and say to him, The teacher says My time is at hand, I will keep the passover with my disciples with you, 19 and the disciples did as Jesus commanded them, and prepared the passover, 20 and when it was evening he reclined with the twelve.

21 And as they ate he said, Truly I tell you that one of you will betray me, 22 and they being much grieved began each one to say to him, Master is it I ? 23 and answering he said, He that dips his hand with me in the dish will betray me. 24 The son of man goes indeed as it is written of him, but woe to that

man by whom the son of man is betrayed, it would be good for that man if he had not been born ; 25 and Judas the traitor said, Rabbi, is it I ? and he said, As you say.

26 And as they ate Jesus took the bread, and blessed, and broke it, and said, Take and eat it, this is my body, 27 and he took the cup, and having given thanks gave it to them saying, Drink you all of it, 28 for this is my blood of the covenant, which is shed for many, for the remission of sins, 29 and I tell you that I will not drink hereafter of this product of the vine, till that day when I shall drink it with you new, in the kingdom of my father.

30 And they sung a hymn and went out to the mount of Olives. 31 And Jesus said to them, You will all be offended with me this night, for it is written [Zach. 13 : 7], I will smite the shepherd and the sheep will be scattered, 32 but after I am raised up, I will go before you to Galilee ; 33 and Peter answering said to him, If all men shall be offended with you I will never be offended ; 34 Jesus said to him, I tell you, that this night, before a cock crows you will deny me thrice. 35 Peter said to him, If it should be necessary for me to die with you, I will not deny you, and all the disciples spoke in like manner.

CHAPTER XXV. 26 : 36—75.

Jesus is arrested, tried by the Sanhedrim, and denied by Peter.

26 : 36 Then Jesus came with his disciples to a place called Gethsemane, and said to them, Sit here, till I go and pray there ; 37 and he took with him

Peter and the two sons of Zebedee, and began to be sad and greatly troubled. 38 Then he said to them, My soul is exceedingly sad even to death, remain here and watch with me, 39 and he went forward a little and fell on his face, and prayed and said, Father if it is possible, let this cup pass away from me, but not as I will, but as you will.

40 And he came to the disciples and found them sleeping, and he said to Peter, Are you so unable to watch with me one hour ? 41 Watch and pray, that you enter not into trial, for the spirit is willing but the flesh is weak.

42 Again a second time he went off and said, Father, if this cannot pass away unless I drink it, your will be done. 43 And coming again he found them sleeping, for their eyes were heavy; 44 and leaving them again he went away and prayed [saying] the same words.

45 Then he came to the disciples and said, Sleep on now and take your rest, behold the hour has come, and the son of man is betrayed into the hands of sinners, 46 arise, let us go, behold he that betrays me has come.

47 And while he was yet speaking, behold Judas, one of the twelve, came, and with him was a great multitude with swords, and clubs, from the chief priests and elders of the people; 48 and he that betrayed him gave them a sign, saying, He whom I shall kiss is he, take him. 49 And coming immediately to Jesus he said, Hail rabbi, and kissed him, 50 but Jesus said to him, Friend for what have you come ? then they came and laid hands on Jesus and took him.

51 And behold one of those with Jesus, reaching out his hand, drew his sword and striking the servant of the chief priest, cut off his ear. 52 Then Jesus said to him, Put back your sword in its place, for all that take the sword shall be destroyed by the sword ; 53 do you not think that I could ask my father, and he would set by me more than twelve legions of angels, 54 how then would the scriptures be fulfilled, that so it must be.

55 In that hour Jesus said to the multitude, Why as if against a robber did you come out with swords and clubs to take me ? I sat daily in the temple teaching, and you took me not, 56 but all this was done that the scriptures of the prophets might be fulfilled ; then all the disciples forsook him and fled.

57 And having taken Jesus, they led him to Caia-phas the chief priest, where the scribes and elders of the people were assembled ; 58 and Peter followed him at a distance, even to the court of the chief priest, and entering in he sat with the officers, to see the end. 59 And the chief priests and all the San-hedrim sought false testimony against Jesus to put him to death, 60 and did not find it, though many false witnessés came forward ; but afterwards two coming forward, 61 said, This man said, I am able to destroy the temple of the God and build it in three days. 62 And the chief priest standing up said to him, Do you answer nothing to what these testify against you ? 63 But Jesus was silent and the chief priest answering said to him, I adjure you by the living God, that you tell us if you are the Christ, the son of God. 64 Jesus said to him, As you say, but I tell

you, that from this time you shall see the son of man sitting at the right hand of the power, and coming on the clouds of the air.

65 Then the chief priest rent his clothes, saying, He has blasphemed, what need have we of witnesses? See, now you heard the blasphemy, 66 what do you think? And they answering, said, He ought to die. 67 Then they spit in his face, and beat him with the fist, and struck him with the open hand, 68 saying, Prophesy to us, Christ, who is it that struck you.

69 But Peter sat without in the court, and a young woman coming to him said, And you were with Jesus the Galilean. 70 But he denied it before all, saying, I know not what you say. 71 And he going out into the porch, another [woman] saw him, and said to those there, And this man was with Jesus the Nazorean. 72 And he again denied it with an oath [saying], I know not the man. 73 And after a little while those standing by said to Peter, Certainly you are one of them, for your speech betrays you. 74 Then he began to curse and swear [saying], I know not the man, and immediately a cock crew. 75 And Peter was reminded of the saying of Jesus that before a cock crows you will deny me thrice, and going out he wept bitterly.

CHAPTER XXVI. 27 : 1—66.

Judas repents and kills himself, Jesus is given up to be crucified, dies and is buried.

27:1 And when it was morning all the chief priests and elders of the people took counsel against Jesus

to kill him. 2 And having bound him, they led him away and gave him up to Pilate the procurator.

3 Then Judas that betrayed him, seeing that he was condemned, repented and returned the thirty pieces of silver to the chief priests, 4 saying, I sinned, and betrayed innocent blood. But they said, What is that to us? see you to it. 5 And he threw down the silver in the temple, and left and went away and hanged himself. 6 But the chief priest took the silver and said, It is not lawful to put it in the treasury, because it is the price of blood. 7 And they took counsel, and bought with it the potter's field, for a burying place for strangers. 8 And that field is called Field of blood to this day. 9 Then was fulfilled the word spoken by the prophet Jeremiah [Jer. 18:1, Zach. 11:13], saying, I took the thirty [pieces] of silver, the price of him that was priced, whom those from the sons of Isral priced, 10 and gave them for the potter's field, as the master commanded me.

11 And Jesus stood before the procurator, and the procurator asked him, saying, Are you the king of the Jews? And Jesus said to him [I am], as you say. 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then Pilate said to him, Do you not know what they testify against you? 14 And he answered him not a word, so that the procurator marveled greatly.

15 And at the feast the procurator was accustomed to release to the multitude one prisoner, whom they chose. 16 And he had then a notable prisoner, called Jesus Barabbas. 17 And they being assembled together, Pilate said to them, Which do you wish me

to release to you, Jesus Barabbas, or Jesus called Christ? 18 For he knew that they gave him up for envy. 19 And while he sat on the judgment seat his wife sent to him, saying, Have nothing to do with that just man. I have suffered much this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude to ask for Barabbas, and to kill Jesus. 21 And the procurator answering, said to them, Which of the two do you wish me to release to you? And they said, Barabbas. 22 Pilate said them, What then shall I do to Jesus, who is called Christ? They all said, Let him be crucified. 23 But he said [why], for what evil has he done? And they cried more loudly, saying, Let him be crucified.

24 And Pilate seeing that he accomplished nothing, but rather a tumult was excited, took water and washed his hands before the multitude, saying, I am innocent of the blood of this man, look you to it. 25 And all the people answering, said, His blood be on us and on our children. 26 Then he released to them Barabbas, and having scourged Jesus, gave him up to be crucified. 27 Then the soldiers of the procurator, taking Jesus into the pretorium, assembled to him the whole cohort, 28 and undressing him put on him a purple cloak, 29 and plaiting a crown of thorns put it on his head, and a reed in his right hand, and kneeling before him, they mocked him, saying, Hail the king of the Jews! 30 And having spit on him, they took the reed, and struck him on his head. 31 And when they had mocked him they took off from him the cloak, and put on him his own clothes, and led him away to crucify him.

32 And when they came out they found a Cyrenean called Simon, and impressed him to bear his cross. 33 And when they came to a place called Golgotha, which is called a place of a cranium, 34 they gave him wine to drink mixed with gall, and when he tasted of it he would not drink it. 35 And they crucified him, and parted his garments among them, casting lots [for them]. 36 And they sat down and watched him there, 37 and they placed over his head his accusation written, This is Jesus, the king of the Jews. 38 And two robbers were crucified with him, one on his right hand, the other one on his left hand. 39 And they that passed by reviled him, wagging their heads, 40 and saying, He that destroys the temple and builds it in three days save yourself, if you are a son of God come down from the cross. 41 And the chief priests mocking [him], with the scribes and elders, 42 said, He saved others, himself he cannot save. If he is the king of Isral let him come down from the cross and we will believe on him. 43 He trusted in the God, let him deliver him now if he will, 44 and the robbers that were crucified with him said the same. 45 And from the sixth hour [12 M.], there was darkness on all the earth, till the ninth hour [3 P. M.].

46 And at about the ninth hour, Jesus cried with a loud voice, Eli, Eli, lama sabachthani? that is, My God, my God, why have you forsaken me? 47 And some of those standing there hearing him, said, He calls for Elijah. 48 And immediately one of them, running and taking a sponge filled it with vinegar, and putting it on a reed gave it to him to drink; 49

but the rest said, Let him alone, let us see if Elijah will come and save him.

50 And Jesus having cried again with a loud voice, gave up the spirit. 51 And behold, the veil of the temple was rent in two, from top to bottom ; and the earth was shaken, and the rocks were rent, 52 and the tombs were opened, and many bodies of the saints that slept were raised up ; 53 and going out of their tombs after his resurrection, they entered into the holy city, and appeared to many ; 54 and the centurion and those watching Jesus with him, seeing the earthquake and the events that occurred, were greatly afraid, saying, Truly this was a son of God.

55 And many women were there seeing from afar, who had followed Jesus from Galilee, ministering to him, 56 among whom were Mary the Magdalene, and Mary the [mother] of James and Joses, and the mother of the sons of Zebedee, [Salome].

57 And when it was evening, there came a rich man from Arimathea called Joseph, who also himself was a disciple of Jesus ; 58 this man went to Pilate, and asked for the body of Jesus ; and Pilate ordered it to be given him.

59 And Joseph took the body, and wound it in clean linen, 60 and put it in his new tomb, which he had cut in the rock, and having rolled a great stone against the door of the tomb, he went away. 61 And Mary the Magdalene, and the other Mary, were there sitting opposite to the place of burial.

62 And on the next day, which was after the preparation, the chief priests and Pharisees were assembled to Pilate, 63 saying, We remember that this

deceiver said while he was yet living, After three days I shall be raised up ; 64 order therefore the place of burial to be sealed till the third day, lest his disciples go and steal him, and say to the people, He has been raised up from the dead, and the last error be worse than the first.

65 Pilate said to them, You have a guard, go and make it as safe as you can. 66 And they went and made the place of burial safe with a guard, having sealed the stone.

CHAPTER XXVII. 28 : 1—20.

Women visit the tomb, meet an angel, returning they meet Jesus, and he meets the eleven in Galilee.

28:1 And late on the Sabbath when it dawned toward the first day of the week, came Mary Magdalene, and the other Mary, to see the place of burial. 2 And behold there was a great earthquake, for an angel of the master descending from heaven, came and rolled away the stone, and sat on it. 3 And his appearance was like lightning, and his clothing was as white as snow ; 4 and from fear of him the guards shook and became as dead men ; 5 and the angel answering, said to the women, Fear not, I know that you seek Jesus who was crucified ; 6 he is not here, he is raised up as he said to you, come see the place where he was laid, 7 and go immediately and tell his disciples that he is raised up from the dead, and behold he goes before you to Galilee, there shall you see him, behold I have told you.

8 And they departing immediately from the tomb

with fear and great joy, ran to tell his disciples, 9 and behold Jesus met them, saying, Hail ! and they approaching him, took hold of his feet and worshipped him. 10 Then Jesus said them, Fear not, go tell my disciples to go into Galilee, there they shall see me.

11 And while they were going, behold some of the guard coming into the city, told the chief priests all that had occurred. 12 And they being assembled with the elders, and taking counsel gave the soldiers considerable money, 13 saying, Report that his disciples came by night and stole him, while we slept; 14 and if this is heard by the procurator we will satisfy him, and make you safe. 15 And they having received the money, did as they were taught, and this story is related among the Jews to this day.

16 And the eleven disciples went together to the mountain to which Jesus had ordered them, 17, and seeing him they worshipped him, but some doubted. 18 And Jesus approaching spoke to them, saying, All authority is given me in heaven and on the earth ; 19 go abroad and teach all the nations, baptizing them in the name of the father, and of the son, and of the holy spirit ; 20 teaching them to keep all that I have commanded you, and behold I will be with you all days till the end of the age.

3. *Gospel according to Luke.*

CHAPTER I. 1 : 1—80.

Preface, the births of John and Jesus are announced by an angel,
John is born.

1 : 1 Since many have undertaken to arrange a digest of the things that have been fulfilled among us, 2 as they delivered them to us who were eye witnesses and ministers of the word, 3 it seemed good to me also, having traced all things accurately from the first, to write to you in order, most excellent Theophilus, 4 that you may know the certainty of the words which you have been taught.

5 It came to pass in the days of Herod, the king of Judea, that there was a priest called Zachariah, of the course of Abijah ; and his wife was of the daughters of Aaron, and her name was Elizabeth. 6 And both were just before the God, walking in all the commands and ordinances of the master blameless. 7 And they had no child, because Elizabeth was barren, and both were advanced in years.

8 And it came to pass while he officiated in the order of his course before the God, 9 according to the custom of the priests to burn incense, that the lot fell to him to enter into the temple of the master ; 10 and all the multitude of the people were praying without, at the hour of incense. 11 And there appeared to him an angel of the master, standing on the right side of the altar of incense. 12 And when Zachariah saw him he was troubled, and fear fell on him. 13 But the angel said to him, Fear not Zachariah, for your prayer

is heard, and your wife Elizabeth shall bear you a son, and you shall call his name John; 14 and he shall be to you a joy and exultation, and many shall rejoice for his birth; 15 for he shall be great before the master, and shall not drink wine nor strong drink, and he shall be filled with a holy spirit even from his mother's womb; 16 and many of the sons of Isral shall he turn to the master their God; 17 and he shall go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the just, to make ready for the master a prepared people.

18 And Zachariah said to the angel, By what shall I know this? For I am an old man and my wife is advanced in years. 19 And the angel answering, said to him, I am Gabriel who stand before the God, and I was sent to speak to you, and to tell you this good news; 20 and behold you shall be silent and not able to speak, till the day that these things come to pass, because you believed not my words which will be fulfilled in their time.

21 And the people waited for Zachariah and wondered why he staid so long in the temple. 22 And when he came out he could not speak to them, and they perceived that he had seen a vision in the temple. And he beckoned to them and continued dumb.

23 And it came to pass when the days of his service were completed, that he went to his house. 24 And after these days Elizabeth his wife conceived, and hid herself five months, saying, 25 Thus has the master done in the days when he looked [on me], to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent by the God to a city of Galilee called Nazareth, 27 to a virgin that was espoused to a man called Joseph, of the house of David, and the name of the virgin was Mary. 28 And he came in to her, and said, Hail favored one, the master is with you. 29 And she was troubled by the speech, and questioned what this salutation meant. 30 And the angel said to her, Fear not Mary, you have found favor with the God ; 31 and behold you shall conceive and bear a son, and you shall call his name Jesus. 32 He shall be great, and shall be called a son of the most high, and master the God will give him the throne of David his father, 33 and he will reign over the house of Jacob forever, and of his kingdom there will be no end. 34 And Mary said to the angel, How can this be since I know not a man ? 35 And the angel answering, said to her, A holy spirit will come on you, and a power of the most high will overshadow you, and the holy child to be born shall be called a son of God. 36 And behold Elizabeth your relation has conceived a son in her old age, and this is the sixth month to her that is called barren ; 37 for nothing is impossible with the God. 38 And Mary said, Behold master's servant, be it to me according to your word, and the angel left her.

39 And Mary arose in those days and went in haste to the hill country to the city of Juda, 40 and entered into the house of Zachariah and saluted Elizabeth. 41 And it came to pass, when Elizabeth heard Mary's salutation, that the babe leaped in her womb, and Elizabeth was filled with the holy spirit ;

42 and she spoke with a loud voice and said, Blessed are you among women, and blessed is the fruit of your womb; 43 and whence is this to me that the mother of my master has come to me? 44 For behold, when the voice of your salutation sounded in my ears, the babe in my womb leaped for joy; 45 and blessed is she that believed, for there will be a performance of the things told her from the master.

46 And Mary said, My soul magnifies the master, 47 and my spirit has rejoiced in the God my savior; 48 for he looked on the humiliation of his servant, for behold from this time all generations will bless me; 49 for the mighty one did wonders for me, and holy is his name; 50 and his mercy is to generations and generations that fear him. 51 He did a mighty deed with his arm, he scattered the proud with the purpose of their hearts; 52 he cast down the mighty from thrones and exalted the humble; 53 the hungry he filled with goods, and the rich he sent away empty; 54 he helped Isral his servant to remember mercy, 55 as he spoke to our fathers, to Abraham and to his seed forever. 56 And Mary staid with her about three months and returned to her house.

57 And Elizabeth's time was completed that she should bear, and she bore a son; 58 and her neighbors and relations heard that the master had magnified his mercy to her, and they congratulated her. 59 And it came to pass on the eighth day that they came to circumcise the child, and they called it by the name of its father, Zachariah, 60 and his mother answering, said, No, but he must be called John. 61 And they said to her, None of your relations are

called by that name, 62 and they beckoned to his father [to signify] what he wished him to be called ; 63 and asking for a tablet he wrote, saying, John is his name ; and they all marveled.

64 And his mouth was immediately opened, and his tongue [loosed], and he spoke, blessing the God, 65 and fear came on all their neighbors, and all those things were talked about in all the hill country of Judea. 66 And all who heard laid them up in their hearts, saying, What then is this child to be ? And the hand of the master was with him.

67 And Zachariah his father, was filled with the holy spirit, and prophesied, saying, 68 Blessed be master the God of Isral, for he has visited his people and effected a redemption for them ; 69 and he has raised up a horn of salvation in the house of David, his servant, 70 as he spoke by the mouth of his holy prophets from of old ; 71 a salvation from our enemies and from the hand of all that hate us ; 72 to deal kindly with our fathers and to remember his holy covenant, 73 the oath that he swore to Abraham our father, to give us 74 to be without fear from the hand of enemies, we being delivered that we may serve him 75 'in holiness and righteousness before him all our days. 76 And you child shall be called a prophet of the most high, for you shall go before the face of master, to prepare his ways, 77 to give a knowledge of salvation to his people with the forgiveness of their sins ; 78 because of the merciful compassion of our God, by which a morning from above has visited us, 79 to shine on those sitting in darkness and death shade [the dead], to guide our feet in the way of peace.

80 And the child grew and was mighty in spirit, and was in the deserts till the day of his showing to Isral.

CHAPTER II. 2:1—52.

Jesus is born, declared by angels, circumcised and acknowledged, his boyhood.

2:1 And it came to pass in those days, that an order went out from Cæsar Augustus that all the world should be enrolled. 2 This first enrollment was made when Cyrenius was governor of Syria; 3 and all went to be enrolled, each to his own city. 4 And Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, 5 to be enrolled with Mary, who was espoused to him, being with child.

6 And it came to pass while they were there, that her days were completed that she should bear, 7 and she bore her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the khan.

8 And there were shepherds in that country abiding in the field, and keeping watch over their flock by night. 9 And behold an angel of master came on them, and a glory of master shone around them, and they were greatly terrified. 10 And the angel said to them, Fear not, behold I bring you good news of great joy, which shall be to all people, 11 for this day was born to you, in the city of David, a savior who is Christ [the] master; 12 and this shall be a sign to you, you will find the babe wrapped in swaddling

clothes, laid in a manger. 13 And immediately there was with the angel, a multitude of the celestial army, praising the God and saying, 14 Glory to God among the highest ones, and on earth peace [and] good will among men.

15 And it came to pass when the angels went away from them into heaven, that the shepherds said one to another, Let us go now to Bethlehem, and see this thing that has come to pass, which the master has showed us. 16 And they went with haste and found Mary and Joseph, and the babe laid in the manger. 17 And when they saw them they told of the word spoken to them concerning this child; 18 and all that heard were amazed at what was told them by the shepherds. 19 But Mary kept all these words, revolving them in her heart. 20 And the shepherds returned glorifying and praising the God for all that they heard and saw, as it was told them.

21 And when eight days were completed for circumcising him, his name was called Jesus, the name given him by the angel before he was conceived in the womb. 22 And when the days of their purification were completed according to the law of Moses, they carried him to Jerusalem to present him to the master, 23 as it is written in the law of master, that every male that opens a womb, shall be called holy to the master, 24 and to offer a sacrifice according to what is said in the law of master, a pair of turtle doves, or two young pigeons.

25 And behold there was a man in Jerusalem whose name was Simeon, and this man was just and pious, looking for the consolation of Isral, and the

holy spirit was on him. 26 And it was signified to him by the holy spirit, that he should not see death till he had seen master's Christ. 27 And he came by the spirit into the temple, and when his parents brought in the child Jesus to do the things according to the custom of the law concerning him, 28 he took him in his arms and blessed the God, and said, 29 Now master, you dismiss your servant in peace according to your word, 30 for my eyes have seen your salvation, 31 which you have provided before the face of all peoples; 32 a light to enlighten the Gentiles, and a glory of your people Isral. 33 And his father and mother marveled at the things said of him.

34 And Simeon blessed them and said to his mother Mary, Behold he is set for the fall and rising of many, and for a sign to be spoken against; 35 and a sword will pierce your own soul, that the thoughts of many hearts may be revealed.

36 And Anna was a prophetess, a daughter of Phanuel, of the tribe of Asher; she was of great age, having lived with a husband seven years from her virginity; 37 and she had been a widow eighty-four years, and she departed not from the temple, and [served] with fastings and prayers night and day. 38 And she being present at that hour, confessed to the God, and spoke of him to all that looked for the redemption of Jerusalem.

39 And having finished all things according to the law of master, they returned to Galilee, to their city Nazareth. 40 And the child grew and was strong, being filled with wisdom, and the grace of God was on him.

41 And his parents went yearly to Jerusalem to the feast of the passover.

42 And when he was twelve years old they went up according to the custom of the feast, 43 and having finished the days, when they returned, the child Jesus remained at Jerusalem, and his parents knew it not. 44 Thinking that he was in the company, they went a day's journey and sought him among their relations and acquaintances; 45 and not finding him, they returned to Jerusalem seeking him. 46 And it came to pass after three days, that Mary found him in the temple, sitting in the midst of the teachers, hearing them and questioning them. 47 And all that heard him were astonished at his intelligence and his answers. 48 And when they saw him they were astonished, and his mother said to him, Son, why have you done thus to us? Behold your father and I have sought you sorrowing. 49 And he said to them, Why did you seek me? did you not know that I must be in my father's [house]? 50 And they understood not the word that he spoke to them. 51 And he went down with them and came to Nazareth and was subject to them, and his mother kept all these words in her heart. 52 And Jesus grew in wisdom and stature, and in favor with God and man.

CHAPTER III. 3:1—38.

John's baptism, Jesus is baptized, his genealogy.

3:1 And in the fifteenth year of the reign of Tiberius Caesar [26 A. D.], Pontius Pilate being procurator of Judea, and Herod tetrarch of Galilee, and

Philip his brother, tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilene, 2 under the chief priests Annas and Caiaphas, came a word of God to John, the son of Zachariah, in the wilderness, 3 and he went into all the country around the Jordan, preaching the baptism of repentance for the remission of sins. 4 As it is written in the book of the words of Isaiah the prophet [Isa. 40 : 3-5], There is a voice of one crying in the wilderness, Prepare the way of master, make straight his paths; 5 every valley shall be filled up, and every mountain and hill shall be made low, and let the crooked ways be made straight and the rough [places] smooth ways; 6 and all flesh shall see the salvation of the God. 7 He said therefore to the multitudes that went out to be baptized by him, Generations of vipers, who warned you to flee from the wrath to come? 8 do works therefore worthy of repentance, and begin not to say in yourselves, We have Abraham for a father for the God is able of these stones to raise up children to Abraham. 9 And now also the axe is laid at the roots of the trees, every tree therefore, that bears not good fruit, is cut down and cast into the fire. 10 And the multitudes asked him, saying, What shall we do? 11 And he answering, said to them, He that has two tunics let him give [one] to him that has none, and let him that has food do likewise. 12 And the publicans also ~~came~~ came to be baptized and said to him, What shall we do? 13 And he said to them, Do not take for yourselves more than is appointed for you. 14 And soldiers also asked him saying, What shall we do? And he said

to them, Oppress no one, flatter no one, and be content with your wages. 15 And all the people expecting and men doubting in their hearts concerning John, if he perhaps was not the Christ, 16 John answered all, saying, I baptize you with water; after me comes one mightier than I, the strings of whose sandals I am not worthy to untie, he will baptize you with a holy spirit and with fire; 17 his fan is in his hand, and he will thoroughly clean his threshing floor, and gather the wheat into his barn, but the chaff he will burn with a fire unquenchable. 18 And with many other [instructions], he exhorted and preached to the people.

19 But Herod the tretrarch, being reproved by him concerning Herodias his brother's wife, and concerning all the evil that Herod did, 20 added also this to all, that he shut up the John in prison.

21 And it came to pass when all the people were baptized, that Jesus also being baptized and praying, the heaven was opened, 22 and the holy spirit descended in a bodily form like a dove on him, and a voice came from heaven [saying], You are my beloved son, in you am I well pleased.

23 And he was the Jesus [that proposed the Christian religion], beginning his work when he was about thirty years old, being as was supposed a son of Joseph, of Heli, 24 of Matthat, of Levi, of Malchi, of Janni, of Joseph, 25 of Mattathias, of Amos, of Nahum, of Esli, of Haggi, 26 of Maath, of Mattathias, of Semein, of Joseph, of Juda, 27 of Jonan, of Resa, of Zerubabel, of Salathiel, of Neri, 28 of Melchi, of Addi, of Kosam, of Elmadam, of Er, 29 of Joses, of

Alezar, of Joram, of Matthan, of Levi, 30 of Simon, of Juda, of Joseph, of Joram, of Elikim, 31 of Melea, of Menna, of Mattatha, of Nathan, of David, 32 of Jesse, of Obed, of Boaz, of Salmon, of Nason, 33 of Aminadab, of Admein, of Arni, of Esron, of Phares, of Judah, 34 of Jacob, of Isaac, of Abraham, of Terah, of Nahor, 35 of Serug, of Reu, of Peleg, of Eber, of Shela, 36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, 37 of Methusela, of Enoch, of Jared, of Malalel, of Cainan, 38 of Enos, of Seth, of Adam, of God.

CHAPTER IV. 4 : 1—44.

Jesus is tempted by the devil, goes to Nazareth, performs miraculous cures, and declares the kingdom of God.

4 : 1 And Jesus full of a holy spirit, returned from the Jordan, and was led by the spirit in the wilderness, 2 tempted forty days by the devil, and he ate nothing in these days, and when they were completed he was hungry. 3 And the devil said to him, If you are a son of the God command this stone to be made bread. 4 And Jesus answered him, It is written [Deut. 8 : 37], man shall not live by bread alone. 5 And taking him up he showed him all the kingdoms of the world in a moment of time ; 6 and the devil said to him, I will give you all this authority and the glory of these [kingdoms], for it is given to me, and I give it to whom I will, 7 if therefore you will worship before me, all shall be yours. 8 And Jesus answering, said to him, It is written [Deut. 6 : 11] You shall worship master your God, and him only

shall you serve. 9 And he took him to Jerusalem and set him on the wing of the temple, and said to him, If you are a son of the God cast yourself down from hence, 10 for it is written [Ps. 91 : 11–12], He will command his angels concerning you, 11 and they will bear you up on their hands, lest you dash your foot against a stone. 12 And Jesus answering, said to him, It is said, [Deut. 6 : 16], You shall not try master your God. 13 And having ended all the temptation, the devil left him for a time.

14 And Jesus returned in the power of the spirit to Galilee, and a report concerning him went out in all the region around, 15 and he taught in their synagogues, being glorified by all. 16 And he came to Nazareth where he was brought up, and entered into the synagogue, according to his custom on the day of the sabbath, and stood up to read. 17 And there was given him the book of the prophet Isaiah, and unrolling the book he found the place where it is written [Isa. 52 : 1–2], 18 A spirit of master is on me because he anointed me to preach good news to the poor, he sent me 19 to proclaim a release to captives, and a recovery of sight to the blind [Isa. 58 : 6] ; to set at liberty them that are oppressed ; to proclaim an acceptable year of master. 20 And he rolled up the book and gave it back to the officer, and the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, To-day is this scripture fulfilled in your hearing. 22 And all testified to him and marveled at the gracious words that proceeded from his mouth, and they said, Is not this the son of Joseph ? 23 And he said to them, You will all tell me this parable, Phy-

sician heal yourself; what things we heard of as done in Capernaum, do also here in your native country.

24 And he said, Truly I tell you, no prophet is accepted in his own country; 25 and I tell you of a truth, there were many widows in Isral in the days of Elijah, when the heaven was shut up three years and six months [two and part of a third year, [Kings 17: 9–18], so that there was a great famine in all the land,

26 and Elijah was sent to none of them, but to Sa-repta of Sidonia, to a widow woman, [1 Kings 19: 9].

27 And there were many lepers in Isral, under Elisha the prophet, and none of them were healed but Na-a-man the Syrian [2 Kings 5: 14]. 28 And hearing these words all in the synagogue were filled with wrath, 29 and they arose and cast him out of the city, and led him to the brow of the hill on which their city was built, to cast him down, 30 but passing through the midst of them he went away.

31 And he went down to Capernaum, a city of Galilee, and taught them on the sabbaths. 32 And they were astonished at his teaching, for his word was with authority. 33 And there was a man in the synagogue having a spirit of an unclean demon, and he cried with a loud voice, 34 Alas, what have you to do with us, Jesus Nazarene? did you come to destroy us? I know you who you are, the holy one of the God.

35 And Jesus rebuked him, saying, Be still and come out of him; and the demon casting him down in the midst, came out of him, and did him no harm.

36 And all were astonished, and they said one to another, What is this word, that he commands with authority and power the unclean spirits, and they go

out. 37 And there went forth a report concerning him in every place of the country around.

38 And going up from the synagogue he entered into the house of Simon, and Simon's wife's mother was sick with a great fever, and they asked him about her. 39 And standing over her he rebuked the fever and it left her ; and rising up immediately, she ministered to them. 40 And when the sun went down, all who had those sick with various diseases, brought them to him and he laid his hands on each one of them and cured them ; 41 and demons also went out of many, crying and saying, You are the son of the God, and he charged them not to speak because they knew that he was the Christ.

42 And when it was day he went out and departed to a desert place, and the multitudes sought him and came to him, and urged him not to depart from them. 43 But he said to them, It is necessary for me to proclaim the good news of the kingdom of the God in the other cities, for I am sent for this. 44 And he preached in the synagogues of Galilee.

CHAPTER V. 5 : 1—39.

Jesus calls disciples, cures the sick, eats with sinners, and tells of the patching of old garments.

5:1 And it came it pass when the multitude pressed upon him and [were eager] to hear the word of the God, that he stood by the lake of Gennesaret. 2 And he saw two boats standing by the lake, for the fishermen had gone out of them, and were washing their nets ; 3 and entering into one of the boats,

which was Simon's, he asked him to put out a little from the shore, and he sat down and taught them from the boat. 4 And when he ceased speaking, he said to Simon, Move out into the deep water and let down your nets for a catch. 5 And Simon answering, said to him, Master, we have labored all night and taken nothing, but at your word we will let down the net. 6 And he did this and enclosed a great multitude of fishes, and their net was broken ; 7 and he beckoned to the partners in the other boat to come and help them, and they came and filled both boats so that they began to sink.

8 And Simon Peter seeing this, fell down on his knees to Jesus, saying, Depart from me master, for I am a man that is a sinner ; 9 for he was astonished and all that were with him, at the catch of fishes which they had taken. 10 So also, were James and John, sons of Zebedee, who were partners of Simon ; but Jesus said to Simon, Fear not, from this time you shall catch men.

11 And they brought their boats to land and left all and followed him. 12 And it came to pass when he was in one of the cities that behold a man [was there], full of leprosy. And seeing Jesus he fell on his face and besought him, saying, Master, if you will you can cleanse me. 13 And he stretching out his hand touched him, saying, I will, be cleansed, and immediately the leprosy left him. 14 And he charged him to tell no one, but go [says he], and show yourself to the priest, and offer for your cleansing as Moses commanded for a testimony to them. 15 But so much the more went abroad the report concerning

him, and great multitudes came together to hear him, and to be cured of their infirmities ; 16 but he went away into the deserts, and prayed.

17 And it came to pass on one of the days that he was teaching, and Pharisees and teachers of the law were sitting by, and they came from every village of Galilee and Judea, and from Jerusalem, and a power of master was present to heal them. 18 And behold men brought a man who was a paralytic on a bed, and sought to bring him and put him down before Jesus ; 19 and not finding it possible to bring him near because of the multitude, they went up on the house, and let him down through the tiles, with the bed, into the midst before Jesus. 20 And seeing their faith, he said, Man, your sins are forgiven you. 21 And the scribes and Pharisees began to reason, saying, Who is this that speaks blasphemies ? who can forgive sins but the God alone ? 22 And Jesus knowing their thoughts, said to them, Why do you reason in your hearts ? 23 In what is it easier to say, Your sins are forgiven you, than to say, Arise and walk ? 24 but that you may know that the son of man has authority on the earth to forgive sins, he said to the paralytic, I tell you, arise, take up your bed, and go to your house. 25 And immediately he arose before all, and took up that on which he had lain, and went to his house, glorifying the God. 26 And all were amazed and glorified the God, and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went out and saw a

publican named Levi, sitting at the custom house, and said to him, Follow me. 28 And leaving all, he arose and followed him. 29 And Levi gave him a great reception at his house; and there was a great multitude of publicans and others who sat down with him; 30 and the Pharisees and their scribes complained to his disciples, saying, Why do you eat and drink with the publicans? 31 And Jesus answering, said to them, The well need not a physician, but the sick; 32 I came not to call the righteous, but sinners to repentance.

33 And they said to him, The disciples of John fast often, and make prayers, and the Pharisees [do the same], but those with you eat and drink. 34 And he said to them, Can you make the sons of the bride-chamber fast while the bridegroom is with them? 35 But days will come when the bridegroom will be taken from them, then they will fast in those days.

36 And he spoke also a parable to them, That none rends a piece from a new garment and puts it on an old garment, otherwise he will make a rent in the new garment, and the piece from the new garment will not agree with the old. 37 And no one puts new wine into old bags, otherwise the new wine bursts the bags and the wine is spilled, and the bags are spoiled; 38 but new wine must be put into new bags; 39 and none having drunk old wine wishes for new, for he says the old is good.

CHAPTER VI. 6 : 1—49.

Jesus on the sabbath, he chooses twelve apostles, his sermon on the plain.

6 : 1 And it came to pass on the second first sabbath, that he went through the grain fields, and his disciples picked the heads, and rubbing them in their hands, ate them. 2 And some of the Pharisees said, Why do you do what is not lawful on the sabbath? 3 And Jesus answering, said to them, Have you not read what David did when he was hungry [2 Sam. 21 : 6], and they that were with him? 4 He entered into the house of the God and took the showbread, and ate, and gave it to those with him, which it was not lawful [for any one] to eat, but the priests alone. 5 And he said to them, The son of man is also master of the sabbath.

6 And it came to pass on another sabbath, that he went into the synagogue and taught, and a man was there whose right hand was withered; 7 and the scribes and Pharisees watched him [to see] if he would heal on the sabbath, that they might find [an occasion] to accuse him. 8 And he knew their thoughts, and he said to the man that had the withered hand, Arise and stand in the midst, and he arose and stood up. 9 And Jesus said to them, I ask you, Is it lawful on the sabbath to do good or to do evil? to save a life or destroy it? 10 And he looked around on them all, and said to him, Stretch out your hand, and he did so and his hand was restored.

11 And they were filled with madness, and consulted with each other as to what they would do to Jesus. 12 And it came to pass in those days that he went on the mountain to pray, and spent the night in the proseuche of the God. 13 And when it was day, he called his disciples and chose twelve of them, whom he called apostles ; 14 Simon whom he named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James [son] of Alpheus, and Simon called Zealot, 16 and Judas [brother] of James, and Judas Iscariot, who was also the traitor.

17 And he came down and stood with them on a plain, and a multitude of his disciples, and a great multitude from all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who had come to hear him, and be cured of their diseases ; 18 and those troubled with unclean spirits were healed. 19 And the whole multitude sought to touch him, because a power went out from him ; and he healed all.

20 And he lifted up his eyes to his disciples and said, Blessed are [you] poor, for yours is the kingdom of the God ; 21 blessed are you that hunger now, for you shall be filled ; blessed are you that weep now, for you shall laugh ; 22 blessed are you when men shall hate you, and when they shall excommunicate you, and reproach you, and cast out your names as evil, because of the son of man. 23 Rejoice in that day and leap for joy, for behold great is your reward in the heaven ; for so did their fathers to the prophets. 24 But woe to you that are rich, for you have had your consolation ; 25 woe to you that are

full, for you shall be hungry ; woe to you that laugh now, for you shall lament and weep ; 26 woe when all men shall speak well of you, for so did their fathers of the false prophets.

27 But I tell you that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that treat you ill ; 29 to him that strikes you on one cheek, offer the other, and from him that takes away your cloak, keep not back your tunic. 30 Give to every one that asks of you ; and of him that takes away your goods, ask them not back again. 31 And as you wish that men should do to you, do you also in like manner to them.

32 And if you love them that love you, what grace have you ? for sinners also love those that love them. 33 And if you do good to them that do you good, what grace have you ? for sinners also do the same. 34 And if you lend to them from whom you hope to receive as much, what grace have you ? sinners also lend to sinners, to receive as much again.

35 But love your enemies, do good and lend, hoping for no return, and great will be your reward, and you will be children of the most high, for he is kind to the unthankful and evil. 36 Be merciful, as your father is merciful ; 37 and judge not that you be not judged ; condemn not and you will not be condemned ; release, and you will be released ; 38 give, and things will be given to you, good measure pressed down, and shaken together, and running over, will they give into your bosom ; for with what measure you measure [to others], it will be measured back to you.

39 And he told them also a parable, Can a blind man lead a blind man ? will not both fall into a ditch? 40 A disciple is not above his teacher, but every one that is made perfect, is as his teacher. 41 And why do you see a splinter which is in your brother's eye, and consider not the beam that is in your eye? 42 How will you be able to say to your brother, Brother, let me cast out the splinter that is in your eye, and you see not the beam that is in your own eye ? Hypocrite, cast out first the beam from your eye, then you will see clearly to cast out the splinter from your brother's eye. 43 For a good tree bears not bad fruit, nor again does a bad tree bear good fruit ; 44 for every tree is known by its fruit. Men do not gather figs from thorns, nor harvest grapes from a bramble. 45 The good man from the good treasure of his heart, brings forth good ; the evil man from his evil treasures, brings forth evil ; from the abundance of the heart its mouth speaks.

46 And why do you call me Master, master, and do not what I say ? 47 Every one that comes to me and hears my words, and does them, I will show you what he is like. 48 He is like a man building a house, who dug and went down deep, and laid a foundation on the rock ; and there being a flood, the stream beat against that house, but could not shake it, for it was well founded ; 49 but he that hears and does not, is like a man building a house on the earth, without a foundation, and the stream beat [on it], and immediately it fell, and great was the crash of that house.

CHAPTER VII. 7 : 1—50.

Jesus performs miracles, is questioned by John, dines with a Pharisee, and is anointed by a penitent.

7 : 1 When he had finished all his discourses in the hearing of the people, he went to Capernaum. 2 And a certain centurion's servant was sick and about to die; 3 and he heard concerning Jesus, and sent elders of the Jews to him, asking him to come and save his servant. 4 And they came to Jesus and besought him earnestly, saying, He is worthy that you should do this for him, 5 for he loves our nation and has built us a synagogue. 6 And Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, saying, Master, trouble not yourself, for I am not worthy that you should come under my roof; 7 wherefore, I did not think myself worthy to go to you, but say the word, and my servant will be cured; 8 for I also am a man placed under authority, having soldiers under me, and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. 9 And when Jesus heard these words, he marveled at him, and turning to the crowd that followed him, he said, I tell you I have not found so great faith in Isral. 10 And those that were sent returned to the house, and found the sick servant restored to health.

11 And it came to pass that next in order, he went to a city called Nain, and many of his disciples and a great multitude went with him. 12 And as he ap-

proached the gate of the city, behold a dead man was brought out, and he was an only son of his mother, and she was a widow, and a considerable multitude from the city were with her. 13 And the master saw her and had compassion on her, and said to her, Weep not. 14 And he came forward and touched the coffin, and they that bore it stopped, and he said, Young man I tell you, arise. 15 And the dead man sat up and began to speak, and he gave him to his mother. 16 And fear came on all, and they glorified the God, saying, A great prophet has arisen among us, and the God has visited his people. 17 And this report concerning him went out in all Judea and all the country around.

18 And his disciples told John all these things. 19 And John called two of his disciples, and sent them to the master, saying, Are you he that was to come, or shall we look for another? 20 And the men came to him, and said, John the Baptist sent us to you, saying, Are you he that was to come, or shall we look for another? 21 In that hour he cured many of sicknesses and plagues, and spirits, and gave sight to many blind. 22 And he answering, said to them, Go and tell John what you saw and heard, that the blind recover their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them; 23 and blessed is every one that is not offended in me.

24 When the messengers of John had gone, he began to say to the multitude, of John, What went you out into the wilderness to see? a reed shaken by a wind? 25 But what went you out to see? a man

clothed in rich clothing? behold, they that wear splendid clothes and live in luxury, are in kings' houses ; 26 but what went you out to see? a prophet? Yes, I tell you, and more than a prophet. 27 This is he of whom it is written [Mal. 3:1]; behold I will send my angel before your face, who will prepare your way before you. 28 I tell you, there is no greater prophet among those born of women than John, but the least in the kingdom of the God is greater than he. 29 And all the people when they heard this, and the publicans, glorified the God, having been baptized by the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of the God for them, not having been baptized by him. 31 To what then [said Jesus], shall I liken this generation? and what are they like? 32 They are like children sitting in the market, and they call one to another, saying, We piped to you and you did not dance, we mourned to you and you did not weep. 33 For John the Baptist came, neither eating bread nor drinking wine, and you say he has a demon; 34 the son of man came eating and drinking, and you say, Behold a man that is gluttonous and a wine drinker, a friend of publicans and sinners; 35 but wisdom is justified by all her children.

36 And a certain Pharisee asked him to eat with him, and he went into the Pharisee's liouse, and reclined. 37 And behold a certain woman of that city who was a sinner, knowing that he reclined in the Pharisee's house, brought an alabaster vase of ointment, 38 and standing behind him by his feet, wept, and began to wet his feet with tears, and wiped them

with the hair of her head ; and she kissed his feet and anointed them with the ointment. 39 And the Pharisee who invited him saw it, and spoke to himself, saying, If this man was a prophet, he would have known who and what kind of a woman touches him, for she is a sinner.

40 And Jesus answering, said to him, Simon, I have something to say to you, and he said, Teacher, say it. 41 A certain money lender had two debtors, one owed him five hundred denarii [seventy-five dollars], and the other fifty [seventy-five cents], 42 and they having nothing to pay, he gave the debts to both ; which of them, then, should love him most? 43 And Simon answering said, I suppose he to whom he gave most. And he said, You have judged rightly, 44 and turning to the woman he said to Simon, Do you see this woman? I came into your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair; 45 you gave me no kiss, but she from the time that I came in, has not ceased to kiss my feet; 46 you anointed not my head with oil, but she has anointed my feet with ointment; 47 therefore I tell you that her sins which are many are forgiven, for she has loved much, but one to whom little is forgiven, loves little.

48 And he said to her, Your sins are forgiven. 49 And those that reclined with him, began to say to themselves, Who is this that also forgives sins? 50 And he said to the woman, Your faith has saved you, go in peace.

CHAPTER VIII. 8:1—56.

Jesus is aided by women, tells parables, stills a tempest, cures the demoniac of Gerasa and performs other miracles.

8:1 And it came to pass next in order, that Jesus went from city to city, and village to village, preaching and announcing the good news of the kingdom of the God, and the twelve were with him. 2 And certain women who were cured of evil spirits and infirmities, Mary called Magdalene, out of whom went seven demons, 3 Joanna, wife of Chuza, Herod's steward, Susanna and many others, that served him with their estates ; 4 and a great multitude coming together, and those about the city coming to him, he spoke to them by a parable, [as follows] : 5 The sower went out to sow his seed, and in sowing, some fell by the way, and it was trodden down, and the birds of the air devoured it ; 6 and other [seed] fell on the rock, and growing, was dried up, because it had no moisture ; 7 and other [seed] fell among thorns, and the thorns grew up with it, and choked it ; 8 and other seed fell on the good ground, and grew and bore grain, a hundred fold. Saying these things he cried, He that hath ears let him hear.

9 And his disciples asked him what this parable meant, 10 and he said, To you it is given to know the mysteries of the kingdom of the God, but to the rest [it is set forth] in parables, that seeing they may not see, and that hearing, they may not understand. 11 And the parable is this ; the seed is the word of the God, 12 those by the way, are they that hear,

then comes the devil and takes away the word from their hearts, that they may not believe and be saved ; 13 and those on the rock, are they that when they hear, receive the word with joy, and have no root, they believe for a time, and on an occasion of trial fall away ; 14 and those which fell among thorns, are they that having heard, and going [away] are choked by cares, and by riches, and the pleasures of life, and bear no fruit ; 15 and those on the good ground are they who with a noble and good heart, hearing the word, retain it and bear fruit with patience.

16 And no one lights a lamp and hides it with a vessel, or puts it under a bed, but he puts it on a light-stand, that those entering in may see the light. 17 For there is nothing hid that shall not be discovered, nor concealed that shall not be known and come to light. 18 See therefore how you hear, for whoever has, to him will be given, and whoever has not, from him will be taken away what he seems to have.

19 And there came to him his mother and brothers, and they were not able to reach him because of the multitude ; 20 and it was announced to him saying, Your mother and your brothers stand without without to see you. 21 And he answering said to them, My mother and my brothers are they that hear the word of the God, and do it.

22 And it came to pass on one of the days, that he went up into a boat, and his disciples [with him], and he said to them, Let us pass over to the other side of the lake, and they embarked. 23 And as they sailed he fell asleep, and a tempest of wind came down on

the lake, and they were overwhelmed, and in peril ; 24 and they came and awoke him saying, Master, master, we are perishing ; and he arose and rebuked the wind and the rush of the waters, and they ceased, and there was a great calm.

25 And he said to them, Where is your faith ? and they feared and marveled, saying one to another, Who then is this that he commands the winds and the waters, and they obey him ?

26 And they sailed down into the country of the Gerasenes, which is opposite Galilee ; 27 and when he went out on the land, there met him a certain man who was from the city, who had possessed demons for a long time, and he did not wear a garment, nor stay in a house, but abode in the tombs ; 28 and when he saw Jesus, he cried out and worshipped him, and said with a loud voice, What have you to do with me, Jesus, son of the most high God ? I beseech you, torment me not. 29 For he had told the unclean spirit to come out of the man, for [the spirit] had possessed him a long time, and he was bound with chains and confined with fetters, and he broke the chains, and was driven by the demons into deserts. 30 And Jesus asked him saying, What is your name ? and he said, Legion, for many demons had entered into him ; 31 and he besought him that he would not command them to go away into the abyss.

32 And there was there a herd of many swine feeding on the mountain, and he besought him to permit them to go into them, and he permitted them ; 33 and going out of the man, the demons entered into

the swine, and the herd rushed down the precipice into the lake and were drowned.

34 And they that fed them, seeing what was done, fled, and told it in the city and in the country, 35 and they came out to see what was done, and came to Jesus; and they found the man from whom the demons went out, sitting down clothed, and in his right mind, at the feet of Jesus, and they were afraid ; 36 and those who saw how the demoniac was saved, told them ; 37 and all the multitude from the country around the Gerasenes, asked him to depart from them, for they were greatly afraid ; and he entered into the boat and returned. 38 And the man from whom the demons had gone out desired to be with him, but he dismissed him saying, 39 Return to your house and tell what things the God has done for you, and he went away proclaiming in all the city what Jesus did for him.

40 And it came to pass when Jesus returned, that the multitude received him, for they were all expecting him ; 41 and behold there came to him a man by the name of Jairus, and he was a ruler of a synagogue, and falling down at the feet of Jesus he besought him to come to his house, 42 for his only daughter was twelve years old, and she was dying, and it came to pass as he went that the multitude thronged him.

43 And there was a woman who had a flow of blood twelve years, and she had spent her whole living on physicians, and could be cured by none ; 44 coming up from behind, she touched the hem of his garment, and immediately the flow of her blood was stopped.

45 And Jesus said, Who touched me? and all denying, Peter and those with him said, Master, the multitudes throng you, and do you say, Who touched me? 46 And Jesus said, Some one touched me, for I perceive that a power went out from me; 47 and the woman seeing that she was not hid, came trembling, and worshipped him, and told before all the people the cause for which she touched him, and how she was instantly cured; 48 and he said to her, Daughter, your faith has saved you, go in peace.

49 While he was yet speaking, one came from the synagogue ruler's saying, Your daughter is dead, trouble not the teacher. 50 But Jesus hearing, answered him [saying], Fear not, only believe, and she shall be saved; 51 and going into the house he suffered none to go in with him but Peter, and John and James, and the father and mother of the child; 52 and all wept and lamented for her, and he said, Weep not for her, for she is not dead but sleeps, 53 and they derided him, knowing that she was dead. 54 And he took her hand and called, saying, Child, arise; 55 and her spirit returned, and she immediately arose, and he ordered that something should be given her to eat. 56 And her parents were astonished, and he charged them to tell no one what was done.

CHAPTER IX. 9 : 1—62.

Jesus confers miraculous powers on his disciples, feeds five thousand, interrogates his disciples, is transfigured, cures a demoniac, and rebukes ambition.

9 : 1 And calling the twelve, he gave them power and authority over all demons, and to cure diseases,

2 and sent them out to proclaim the kingdom of the God and to heal all the sick. 3 And he said to them, Take nothing for the way, not a staff, nor sack, nor bread, nor silver, nor have two coats, 4 and into whatever house you enter stay there, and go out from there, 5 and whoever do not receive you, when you go out from that city, shake off the dust from your feet as a testimony against them.

6 And they went out and passed through the villages, preaching and healing everywhere.

7 And Herod the tetrarch heard of all things that were done, and he was perplexed because it was said by some that John was raised up from the dead, 8 and by some that Elijah had appeared, and by others that some one of the old prophets had arisen ; 9 and Herod said, John I beheaded, but who is this of whom I hear such things ? and he desired to see him.

10 And the apostles returning reported to him what they had done, and taking them aside, he departed privately to a city called Bethsaida, 11 and the multitudes knowing it followed him, and receiving them he spoke to them concerning the kingdom of the God, and healed them that needed healing ; 12 and the day began to decline, and coming to him the twelve said, Dismiss the multitude, that going into the country around they may lodge and get food, for we are here in a desert place.

13 But he said to them, Do you give them something to eat, and they said, We have not more than five loaves and two fishes, unless going ont we buy provisions for all this people ; 14 for there were about five thousand men ; and he said to his disciples,

Make them recline in companies of fifties, 15 and they did so, and made all recline. 16 And taking the five loaves and two fishes, looking up to the heaven, he blessed them, and broke and gave them to the disciples to set before the multitude, 17 and they all ate and were filled, and there were taken up of what remained over to them, twelve traveling baskets full.

18 And it came to pass when he was praying alone, that the disciples were with him, and he asked them saying, Who do the multitudes say that I am? 19 And answering they said, [some say] John the Baptist, but others that you are Elijah, and others that some prophet of the ancients has risen up. 20 And he said to them, Who say you that I am? And Peter answering said, You are the Christ of the God. 21 And rebuking them, he charged them to tell this to no one, 22 saying that the son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised up.

23 And he said to all, If any one wishes to come after me, let him deny himself and take up his cross daily and follow me; 24 for whoever will save his life shall lose it, and whoever shall lose his life on my account, shall save it; 25 for what will a man be profited if he gains the whole world and kills or ruins himself? 26 For whoever is ashamed of me and my words, of him will the son of man be ashamed when he comes in his glory, and in that of the father and of the holy angels; 27 and I tell you truly that there are some of those standing here who will not taste death till they see the kingdom of the God.

28 And it came to pass about eight days after these sayings, taking Peter, James and John, he went up on the mountain to pray, 29 and it came to pass while he prayed that the appearance of his face was changed, and his clothing became white, shining like lightning, 30 and behold two men conversed with him, who were Moses and Elijah. 31 They appearing in glory, spoke of his death, which he was to accomplish at Jerusalem; 32 but Peter and those with him were oppressed with sleep, and awaking, they saw his glory, and the two were standing with him.

33 And it came to pass when they had departed from him, that Peter said to Jesus, Master, it is good for us to be here, and we will make three tabernacles, one for you, and one for Moses, and one for Elijah, not knowing what he said. 34 And when he had said these words, a cloud came and overshadowed them, and they were afraid, when they entered into the cloud; 35 and a voice came from the cloud saying, This is my elect son, hear him; 36 and when the voice ceased, Jesus was found to be alone; 36 and they were silent, and reported to no one in those days anything of what they saw.

37 And it came to pass, on the next day, as they were coming down from the mountain, that a great multitude met him, 38 and behold a man from the multitude cried out saying, Teacher, I beseech you look on my son, for he is my only begotten; 39 and behold a spirit takes him and he cries out suddenly, and it rends him with foam, and leaves him with difficulty and bruises him, 40 and I asked your disciples to cast it out, and they could not. 41 And

Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring your son here. 42 And while he was coming the demon threw him down, and convulsed him, but Jesus rebuked the unclean spirit and cured the boy, and gave him to his father, 43 and all were astonished at the majesty of the God. 44 And while all wondered at the things that were done, he said to his disciples, Take these things to your ears, for the son of man is to be given into the hands of men. 45 And they understood not this saying, and it was hid from them that they could not understand it, and they feared to ask him concerning this thing.

46 And a reasoning occurred among them as to which of them should be the greater; 47 and Jesus perceiving the reasoning in their hearts, took a child and set it by him, 48 and said to them, Whoever receives this little child in my name, receives me, and whoever receives me, receives him that sent me; for he that is least among you all, shall be great.

49 And John answering said, Master, we saw one casting out demons in your name, and we forbade him, because he follows not with us. 50 But Jesus said to him, Forbid him not, for he that is not against you, is for you.

51 And it came to pass when the days were completed for his being taken up, that he set his face to go to Jerusalem, 52 and he sent messengers before him, and they went and entered into a village of the Samaritans to prepare for him, 53 and they would not receive him, because he was going to Jerusalem; 54 and his disciples James and John seeing it, said,

Master, do you wish us to command fire to come down from the heaven, and consume them? 55 And turning round he rebuked them, 56 and they went to another village.

57 And as they went, on the way a certain one said to him, I will follow you wherever you go. 58 And Jesus said to him, The foxes have holes and the birds of the air have nests, but the son of man has not where to lay his head. 59 And he said to another, Follow me, and he said Master, suffer me first to go and bury my father; 60 and he said, Let the dead bury their dead, but do you go and proclaim the kingdom of the God. 61 And another also said, Master, I will follow you, but first let me bid farewell to those in my house; 62 but Jesus said, No one that puts his hands on the plow and looks back, is fit for the kingdom of the God.

CHAPTER X. 10 : 1—42.

Jesus appoints seventy aids, and tells how to attain eternal life, story of the good Samaritan.

10 : 1 And after these things the master designated also seventy others, and sent them out two and two, before his face, into every city and place, to which he was about to come; 2 and he said to them, The harvest indeed is great, but the laborers are few, pray therefore the owner of the harvest, to cast out laborers into his harvest; 3 go, behold I send you as sheep in the midst of wolves, 4 carry not a purse, nor sack, nor sandals, and salute no one by the way, 5 and into whatever house you enter, first say, Peace

be to this house, 6 and if a son of peace is there, your peace shall rest on it, but if not, it shall return to you ; 7 and remain in that house, eating and drinking the things with them, for the laborer is worthy of his wages ; go not from house to house ; 8 and into whatever city you enter and they receive you, eat the things set before you, 9 and heal the sick in it, and say to them, The kingdom of the God has come nigh to you ; 10 into whatever city you enter and they receive you not, going out into the streets of that city, say, 11 Even the dust that adheres to us from your city on our feet, we shake off against you, but know this, that the kingdom of the God is at hand ; 12 I tell you that it shall be more tolerable for Sodom in that day than for that city.

13 Woe to you Chorazin, and woe to you Bethsaida, for if the mighty works done in you, had been done in Tyre and Sidon they would long ago have repented in dust and ashes ; 14 but it will be more tolerable for Tyre and Sidon in the judgment than for you. 15 And you Capernaum are exalted even to heaven, you shall be brought down even to Hades ; 16 he that hears you, hears me, and he that rejects you rejects me, and he that rejects me, rejects him that sent me.

17 And the seventy returned with joy saying, Master, even the demons are subject to us by your name. 18 And he said to them, I saw the Satan falling like lightning from the heaven. 19 Behold I have given you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall injure you, 20 but rejoice not in this, that spirits are

subject to you, but rejoice that your names are written in the heavens.

21 In that hour he rejoiced in spirit and said, I thank you father, master of heaven and earth, that you hid these things from the wise and prudent and revealed them to babes, yes father for so it was good before you ; 22 and turning to his disciples he said, All things were given me by my father, and none knows who the son is, but the father, and who the father is, but the son, and he to whom the son is pleased to reveal him. 23 And turning to the disciples, he said privately, Blessed are the eyes that see what you see, 24 for I tell you that many prophets and kings desired to see the things that you see, and saw them not, and to hear the things that you hear, and heard them not.

25 And behold a certain lawyer stood up to try him, saying, Teacher, what shall I do to inherit life eternal ? 26 And he said to him, What is written in the law ? how do you read ? and answering he said, You shall love master your God with all your heart, and with all your soul, and with all your strength, and with all your understanding, and your neighbor as yourself ; 28 and he said to him, You have answered well, this do and live. 29 But he wishing to justify himself, said to Jesus, And who is my neighbor ?

30 And Jesus replying said, A certain man went down from Jerusalem to Jericho, and fell among robbers, ynd they stripped him and wounded him, and went away, leaving him by chance half dead. 31 Providentially a certain priest went down that way,

and seeing him, passed by on the other side ; 32 in like manner also a Levite came to the place, and going and looking at him, passed by on the other side ; 33 but a certain Samaritan being on a journey came on him, and saw and pitied him, 34 and he came to him, and bound up his wounds, pouring oil and wine on them, and he put him on his own beast, and took him to a khan and took care of him. 35 And on the next day putting out two denarii [thirty cents], he gave them to the khan keeper, and said, Take care of him, and whatever you expend I will pay you when I return. 36 Which of these three think you, was neighbor to him that fell among the robbers ? 37 And he said, The man that had mercy on him ; and Jesus said to him, Do you go and do like him.

38 And it came to pass as they journeyed that he entered into a village, and a woman called Martha received him into her house, 39 and she had a sister, Mary, and she sat at the master's feet and heard his discourse ; 40 but Martha was distracted with much serving, and standing by, she said, Master, do you not care that my sister has left me to serve alone ? tell her therefore to help me. 41 But the master answering said to her, Martha, Martha, you are anxious and troubled about many things, 42 but one thing only is necessary, and Mary has chosen the good part, which shall not be taken from her.

11:1 And it came to pass as he was in a certain place praying, that he ceased praying and one of his disciples said to him, Teach us to pray, as John taught his disciples to pray. 2 And he said to them,

When you pray say, Father, hallowed be your name, your kingdom come, 3 give us our essential bread daily, 4 and forgive us our sins for we also forgive every one that is indebted to us, and bring us not into trial.

5 And he said to them, Which of you has a friend to whom he will go at midnight, and say to him, Friend lend me three loaves of bread, 6 for a friend has come to me from a journey, and I have nothing to set before him ; 7 and he from within will answer him saying, Trouble me not, my door is now fastened, and my children are with me in bed ; I cannot arise and give you. 8 I tell you if he will not get up and give him because he is his friend, yet for his importunity he will arise and give him as much as he needs, 9 and I tell you, Ask and it will be given you, seek and you will find, knock and it will be opened to you ; 10 for every one that asks receives, and he that seeks finds, and to him that knocks it will be opened. 11 And what father is there of you, who if his son asks for bread, will give him a stone ? and if he asks for a fish, will for a fish give him a serpent ? 12 and if he asks for an egg will give him a scorpion ? 13 If then you who are evil know how to give good gifts to your children, how much more will the father who is from heaven give a holy spirit to them that ask him ?

14 And he cast out a demon and it was dumb, and it came to pass when the demon had gone out, that the dumb spoke, and the multitudes marveled. 15 And some of them said, He casts out demons by Beelzeboul, the archon of the demons, 16 and others tempting him, asked of him a sign from heaven.

17 And he knowing their thoughts said to them, Every kingdom divided against itself is desolated, and house falls on house; 18 and if the Satan is divided against himself how will his kingdom stand? because you say that I cast out demons by Beezeboul. 19 But if I cast out demons by Beelzeboul, by whom do your sons cast them out? they therefore shall be your judges; 20 but if I by a finger of God cast out the demons, then the kingdom of the God has come on you. 21 When a strong man armed guards his court, his goods are in peace, 22 but when one stronger than he comes and conquers him, he takes away all his armor in which he trusted and divides his spoils. 23 He that is not with me is against me, and he that gathers not with me, scatters.

24 When an unclean spirit went out from a [certain] man he went through dry places seeking a rest, and not finding any, he said, I will return to my house from which I came out, 25 and having come he found it swept and decorated; 26 then he went and took with him seven other spirits worse than himself, and they came and dwelt there, and the last state of the man was worse than the first.

27 And it came to pass while he was saying these words that a certain woman of the multitude lifting up her voice, said, Blessed is the womb that bore you, and blessed are the breasts that you sucked, 28 but he said, Rather blessed are they who hear the word of the God and keep it.

29 And when the multitudes were assembled he began to say, This is an evil generation, it seeks a sign, and no sign shall be given it, but the sign of

Jonah ; 30 for as Jonah was a sign to the Ninevites, so will the son of man be to this generation ; 31 the queen of the south will be raised up in the judgment with the men of this generation, and will condemn them, for she came from the ends of the earth, to hear the wisdom of Solomon, and behold a greater than Solomon is here ; 32 the men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here.

33 No one having lighted a lamp puts it in a secret place, nor under a modius [peck measure], but on a lightstand, that those entering in may see the light. 34 The lamp of the body is your eye ; when therefore your eye is sound, your whole body is lighted ; when your eye is evil, your whole body is darkened ; 35 see therefore that the light which is in you be not darkness ; 36 if then your whole body is lighted, having no part darkened, the whole will be lighted as when a lamp lights you with its shining.

37 While he was speaking, a Pharisee asked him to dine with him, and he went in and sat down ; 38 and the Pharisee seeing it, marveled that he was not first baptized before the dinner ; 39 but the master said to him, Now you Pharisees make clean the outside of the cup and plate, but your inside is full of plunder and wickedness ; 40 foolish men, did not he that made the outside, make also the inside ? 41 But give alms, of the things within, and all things will be clean to you.

42 But woe to you Pharisees, for you tithe mint

and anise, and cumin and every herb, and omit justice and the love of the God ; these you ought to do, and not to neglect those. 43 Woe to you Pharisees, for you love the first seats in synagogues, and salutations in the markets, 44 woe to you, for you are like graves that do not appear, and men walking over them perceive them not.

45 Then a certain lawyer answering said to him, Teacher, in saying these things, you injure us. 46 And he said, Woe to you lawyers, for you load men with burdens heavy, and hard to be borne, and you will not touch the burdens with one of your fingers ; 47 woe to you, for you build the tombs of the prophets, and your fathers killed them, 48 therefore you are witnesses and consent to the deeds of your fathers, for they killed them, and you build their tombs ; 49 therefore also the wisdom of the God said I will send to them prophets and apostles, and some of them they will kill and persecute, 50 that the blood of all the prophets that has been shed from the founding of the world, may be required of this generation, 51 from the blood of Abel to the blood of Zachariah who was killed between the altar and the house, I tell you it will be required of this generation.

52 Woe to you lawyers, for you have taken away the key of knowledge, you will not go in yourselves, and you hinder those who are going in. 53 And when he came out from there, the scribes and Pharisees began to press him and to try him with questions concerning many things, lying in wait for him to catch something from his mouth.

CHAPTER XII. 12 : 1—59.

Jesus warns men against the Pharisees, and enjoins faith, charity, and watching for his coming.

12 : 1 In those [times] when ten thousands of the multitude were assembled, so that they trod one on another, Jesus began to say to his disciples, Beware first of the leaven of the Pharisees which is hypocrisy, 2 for there is nothing covered that will not be revealed, nor concealed that will not be known, 3 for what you have said in the darkness will be heard in the light, and what you have spoken in the ear in closets, will be proclaimed on the housetops ; 4 and I tell you my friends fear not them that kill the body, and after that have nothing more that they can do, 5 but I will show you whom to fear, fear him who after killing has power to cast into gehenna, yes I tell you fear him. 6 Are not five sparrows sold for two assarions [three farthings], and one of them is not forgotten before the God ; 7 but even the hairs of your heads are all numbered, fear not, you are of more value than many sparrows.

8 And I tell you, every one that shall confess me before men, him will the son of man confess before the angels of the God, 9 but he that denies me before men, will be denied before the angels of the God, 10 and any one that speaks a word against the son of man, it may be forgiven him, but he that blasphemers against the holy spirit shall not be forgiven.

11 And when they bring you to the synagogues and empires and authorities, be not anxious how you

shall defend yourselves, or what you shall say, 12 for the holy spirit will teach you in that hour what it is necessary to say.

13 And a certain one from the multitude said to him, Teacher, tell my brother to divide with me the inheritance. 14 But Jesus said to him, Man, who made me a judge or a divider for you ? 15 And he said to them, See and guard yourselves from all covetousness, for one's life depends not on his having an abundance of goods. 16 And he spoke a parable to them saying, The land of a certain rich man produced largely, 17 and he reasoned within himself saying, What shall I do ? for I have not where to store my fruits ; 18 and he said I will do this, I will take down my barns and build greater, and there will I store all my products, and my goods, 19 and I will say to my soul, Soul you have many goods laid up for many years, rest, eat, drink and be merry ; 20 but the God said to him, Foolish man, this night will they require your soul from you, then whose will the things be which you have provided ? 21 So is every one that lays up treasures for himself, and is not rich in God.

22 And he said to his disciples, therefore I tell you, Be not anxious for your life [soul], what you shall eat, nor for the body what you shall put on, 23 is not the soul more than food, and the body more than clothing ? 24 Consider the ravens, they sow not nor reap, and they have no storehouse nor barn, and the God feeds them, how much do you excel the birds ? 25 and which of you can add a cubit to his age ? 26 if then you cannot do that which is least,

why are you anxious for the rest? 27 Consider the lilies, they spin not nor weave, but I tell you that Solomon in all his glory was not arrayed like one of them. 28 But if the God so clothes the grass, that to-day is in the field, and to-morrow is cast into the oven, will he not much more clothe you, little faiths? 29 And seek not what you shall eat and what you shall drink, nor be of doubting minds, 30 for after all these things the nations of the world seek, and your father knows that you need them; 31 but seek his kingdom and these things will be added to you.

32 Fear not little flock, for it is your father's good pleasure to give you the kingdom; 33 sell your estates and give alms, provide yourselves purses that become not old, a treasure that fails not in the heavens, where no thief approaches, nor moth corrupts; 34 for where your treasure is, there will your heart be also.

35 Let your loins stand girded about, and let your lamps be burning, 36 and be like men that expect their master when he returns from the wedding, that when he comes and knocks, they may open to him immediately. 37 Blessed are those servants whom the master when he comes, shall find watching; truly I tell you that he will gird himself, and make them recline and come and serve them; 38 and if he comes in the second watch, and if he comes in the third watch, and so finds, blessed are those servants; 39 but know this, if the householder had known in what hour the thief would come, he would have watched and would not have suffered his house to be broken into. 40 Be you also ready, for in such an hour as you think not the son of man comes!

41 And Peter said, Master, do you speak this parable for us ; or also for all ? 42 And the master said, Who then is the faithful and wise steward whom the master will put over his servants, to give them their food in due season ? 43 Blessed is that servant whom his master on coming shall find so doing, 44 truly I tell you he will set him over all his estates. 45 But if that servant says in his heart, My master delays his coming, and begins to beat the men servants and the maid servants, and to eat and drink and be drunk, 46 the master of that servant will come on a day on which he expects him not, and at an hour of which he is not aware, and will cut him in two [with scourging] and assign his part with unfaithfuls ; 47 and that servant that knew his master's will and prepared not himself nor did it, will be beaten with many stripes ; 48 but he that knew not and does things worthy of stripes, will be beaten with few stripes ; from every one to whom much is given, from him much will be required, and from him with whom much is deposited, they will demand the more.

49 I came to cast fire on the earth, and what shall I do if it is already kindled ? 50 but I have a baptism with which to be baptized, and how am I straitened till it is accomplished ! 51 Think not that I came to give peace on the earth, I tell you no, but division ; 52 for from this time five in one house will be divided, three against two, and two against three ; 53 they will be divided, a father against a son, and a son against a father, a mother against a daughter, and a daughter against the mother, a mother-in-law against the daughter-in-law, and a daughter-in-law against the mother-in-law.

54 And he said also to the multitudes, When you see a cloud rising from the west you immediately say, There comes a shower, and so it is, 55 and when a south wind blows you say, It will be warm, and it is ; 56 you know how to judge of the face of the earth and of the sky, how do you not judge of this time ? 57 and why do you not from yourselves judge what is right ? 58 for when you go with an accuser to a ruler give diligence on the way to be released from him, lest at any time he drag you to the judge, and the judge deliver you to the sheriff, and the sheriff cast you into prison. 59 I tell you, you will in no case come out thence, till you have paid the last lepton [two mills].

CHAPTER XIII. 13 : 1—35.

Jesus comments on disasters, tells of the barren fig tree, heals on the sabbath, etc.

13 : 1 And some present at that time told him of the Galileans whose blood Pilate mingled with their sacrifices. 2 And he answering said to them, Do you suppose that those Galileans were sinners more than all the Galileans that they suffered such things ? 3 I tell you No, but unless you repent you will all likewise perish ; 4 or those four, on whom the tower in the Siloam fell and killed them, do you suppose that they were sinners above all the men that dwell in Jerusalem ? 5 I tell you No, but unless you repent you will all likewise perish.

6 And he told this parable ; A certain man had a fig tree planted in his vineyard, and he came seeking

fruit on it and found none ; 7 and he said to the husbandman, Behold three years have I come seeking fruit on this fig tree, and find none ; cut it down, why should it encumber the ground ? 8 But he answering said, Master, let it be this year also till I dig about it and manure it, 9 and if it bears fruit [well], but if not, at a future time you shall cut it down.

10 And he was teaching in one of the synagogues on the sabbath, 11 and behold there was a woman having a spirit of infirmity for eighteen years, and she was bowed down and could not lift herself up at all ; 12 and Jesus seeing her spoke and said to her, Woman, be relieved from your infirmity, 13 and he put his hands on her and immediately she became straight, and glorified the God. 14 And the synagogue ruler being angry because Jesus healed on the sabbath, said to the multitude, There are six days in which you ought to work, in them therefore come and be healed and not on the sabbath. 15. But the master answered him and said, Hypocrites, each of you on the sabbath looses his ox or his ass from the stable and leads him to drink, 16 and this [woman] being a daughter of Abraham whom the Satan has bound behold eighteen years, ought she not to be released from this bond on the sabbath ? 17 And when he said these things all his adversaries were ashamed, and all the multitude rejoiced for all the glorious things that were done by him.

18 Then he said, What is the kingdom of the God like ? and to what shall I liken it ? It is like a single mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in its branches.

20 Again he said, To what shall I liken the kingdom of the God? 21 It is like leaven which a woman took and hid in three measures [thirty-three quarts] of meal till the whole was leavened.

22 And he went through the cities and villages journeying to Jerusalem. 23 And some one said to him, Master, are there few that are saved? and he said to them, 24 Strive to enter in by the narrow gate, for many I tell you will seek to enter in and will not be able; 25 after the householder has risen up and shut the door, you will begin to stand and knock at the door saying, Master, open to me; then answering he will say to you, I know you not whence you are; 26 then you will begin to say, We ate and drank before you, and you taught in our streets. 27 And he will say to you, I know you not whence you are, depart from me all workers of iniquity; 28 and there will be wailing and gnashing of teeth when you will see Abraham, and Isaac and Jacob, and all the prophets in the kingdom of the God, and you thrust out; 29 and they shall come from east and west, and north and south, and recline in the kingdom of the God; 30 and behold there are last who will be first, and first who will be last.

31 On that day certain Pharisees came saying to him, Depart and go away from here, for Herod wishes to kill you. 32 And he said, Go and tell that fox, behold I cast out demons and perform cures to-day and to-morrow, and on the third day I shall have finished, 33 but I must travel to-day and to-morrow and the day following, for it is not allowable for a prophet to be killed out of Jerusalem; 34 Jerusalem,

Jerusalem, which kills the prophets and stones them sent to her, how often would I have gathered your children as a hen gathers her brood under her wings, and you would not ! 35 Behold your house left to you, and I tell you that you shall not see me till [the day] comes when you will say Blessed is he that comes in the name of master.

CHAPTER XIV. 14 : 1—35

Jesus cures a dropsy on the sabbath, tells the parable of the slighted feast, and warns men to count the cost of following him.

14 : 1 And it came to pass when he came to the house of a certain ruler, of the Pharisees, on the sabbath to eat bread, that they watched him, 2 and behold a certain man was before him sick with a palsy, 3 and Jesus answering spoke to the lawyers and Pharisees saying, Is it lawful on the sabbath to heal or not ? and they were silent. 4 And he took and healed him and dismissed him ; 5 and answering them he said, If a son or ox of any one falls into a pit, will he not immediately take him out on the day of the sabbath ? 6 and they could not answer to these things.

7 And he spoke a parable to those invited, observing how they chose the first places for reclining, saying to them, 8 When you are invited by any one to a wedding, recline not on the first couches, lest a more honorable one than you that was invited by him, come, 9 and he that invited both you and him, come and say to you, Give place to this man, and you begin with shame to take the last place ; 10 but when

you are invited, go and sit down in the last place, that when he that invited you comes in, he may say to you, Friend go up higher; then will you have honor before them that sit with you ; 11 for every one that exalts himself will be abased, and he that humbles himself will be exalted.

12 And he said to him that invited him, When you make a dinner or supper, invite not your friends nor your brothers, nor your relations, nor your rich neighbors, lest perhaps they invite you in return and you obtain recompense; 13 but when you have a reception invite the poor, maimed, lame [and] blind, 14 and you will be blessed, for they are not able to compensate you, but a compensation will be given you at the resurrection of the just.

15 And a certain one of those sitting with them hearing these things said, Blessed is he that eats bread in the kingdom of the God. 16 And he said to him, A certain man made a great supper and invited many, 17 and he sent his servant at supper time to those invited saying, Come, for all things are now ready ; 18 and all with one consent began to excuse themselves ; the first said to him, I have bought a field and I must go to see it, I pray you have me excused ; 19 and another said, I have bought a yoke of five oxen, and I go to prove them, I pray you have me excused ; 20 and another said, I have married a wife and therefore I cannot come ; 21 and the servant coming told his master these things ; then the householder being angry said to his servant, Go out quickly to the open places and streets of the city, and bring in here the poor and

maimed, and blind, and lame ; 22 and the servant said it is done as you ordered, and yet there is room. 23 And the master said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be full ; 24 for I tell you that not one of those men that were invited shall taste of my supper.

25 And great multitudes journeyed with him ; and turning round he said to them, 26 If any one comes to me and hates not his father and mother, and wife and children, and brothers and sisters, and also his own life, he cannot be my disciple, 27 and whoever bears not his cross, and comes after me, cannot be my disciple.

28 For who of you wishing to build a tower, sits not down first and counts the cost, to see if he has enough to finish it, 29 lest perhaps laying the foundation and not being able to finish it, those seeing it will begin to deride him, 30 saying, This man began to build and was not able to finish.

31 Or what king going to attack another king in war, sits not down first and considers whether he is able with ten thousand to meet him that comes against him with twenty thousand ? 32 otherwise while he is yet far off, he sends an embassy to ask for conditions of peace ; 33 so therefore no one of you that gives not up all his possessions, can be my disciple. 34 Salt therefore is good, but if the salt has become insipid, with what will it be seasoned ? 35 it is neither fit for the earth nor for the dunghill, they cast it out ; he that has ears to hear, let him hear.

CHAPTER XV. 15 : 1—32.

Jesus tells of the lost sheep, the lost money, and the prodigal son.

15 : 1 And all the publicans and sinners came near to hear him, 2 and the Pharisees and some of the scribes complained saying, He receives sinners and eats with them ; 3 and he spoke to them this parable saying, 4 What man of you having a hundred sheep having lost one, does not leave the ninety-nine in the wilderness and go after the lost one till he finds it ? 5 and having found it, he puts it on his shoulder rejoicing, 6 and having come to the house, he calls together the friends and neighbors saying, Rejoice with me for I have found my sheep that was lost ; 7 so I tell you that there is joy in the heaven over one sinner that repents, more than over ninety-nine righteous ones that do not need repentance.

8 Or what woman having ten drachmas [\$1.50], if she loses one drachma, will not light a lamp and sweep the house and seek carefully till she finds it ; 9 and having found it, she will call her female friends and neighbors together, saying, Rejoice with me, for I have found the drachma that was lost. 10 So I say to you, There is joy in the presence of the angels of the God over one sinner that repents.

11 And he said, A certain man had two sons, 12 and the younger of them said to the father, Father give me the part of the property that falls to me, and he divided to them the estate. 13 And not many days after this, the younger son collecting all, migrated to a distant country, and there spent his prop-

erty in riotous living ; 14 and when he had spent all, there was a severe famine in that country, and he began to be in want ; 15 and he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine, 16 and he desired to fill his belly with the carob pods which the swine ate, and no one gave him any : 17 and coming to himself, he said, How many of my father's hired men abound in bread, but I die here with hunger ! 18 I will arise and go to my father, and say to him, Father I sinned against the heaven and before you, 19 I am no longer worthy to be called your son, make me as one of your hired servants ; 20 and he arose and went to his father ; and while he was yet far off, his father saw him, and pitied him, 21 and the son said to him, Father I sinned against heaven and before you, and am no longer worthy to be called your son ; 22 but the father said to his servants, Bring the best robe and put it on him, and put a ring on his hand, and shoes on his feet, 23 and bring the fatted [calf] and kill it, and let us eat and be glad, 24 for this my son, was dead, and he lives again, he was lost, and is found, and they began to be merry.

25 And his older son was in the field, and as he came and approached the house, he heard music and dancing, 26 and calling one of the children, he inquired what these things meant ; and he said to him, 27 Your brother has come, and your father has killed the fatted calf, because he received him well. 28 But he was angry and would not go in, and his father came out and entreated him ; 29 and answering he

said to the father, Behold I serve you these many years, and have never transgressed your command, and you never gave me a kid, that I might rejoice and make merry with my friends ; 30 but when this your son came, who wasted his living with harlots, you killed for him the fatted calf ; 31 and he said to him, Child you are always with me, and all that I have, is yours ; 32 it is right to rejoice and be glad, for your brother was dead and is alive again, he was lost and is found.

CHAPTER XVI. 16 : 1—31.

Jesus tells of the crafty steward, and of the rich man and Lazarus.

16 : 1 And he said to his disciples, There was a certain rich man who had a steward, and he was accused to him of wasting his goods ; 2 and he called him, and said to him, How do I hear this of you ? give an account of your stewardship, for you can be no longer a steward ; 3 and the steward said to himself, What shall I do ? for my master takes away from me the stewardship ; to dig I cannot, to beg I am ashamed, 4 I see what I will do, that when I am put out of the stewardship, they may receive me into their houses. 5 And calling each of his master's debtors, he said to the first, How much owe you to my master ? 6 and he said, A hundred baths [1,350 gallons] of oil, and he said, Take your bill and sit down quickly and write fifty ; 7 then he said to another, And how much do you owe ? and he said a hundred cors [1,445 bushels] of wheat, and he said, Take your bill and write eighty ; 8 and the master

commended the steward for the injustice because he acted wisely ; for the sons of this age are wiser for their generation than the sons of light ; 9 and I tell you, Make for yourselves friends with the mammon of unrighteousness, that when it fails, they may receive you into eternal habitations.

10 He that is faithful in that which is least, is faithful also in much, and he that is unjust in little, is unjust also in much ; 11 therefore if you are not faithful with the unrighteous mammon, who will intrust to you the true ? 12 And if you are unfaithful in that which belongs to another, who will give you that to be yours ? 13 No servant can serve two masters, for he will either hate the first and love the other, or he will adhere to the first and reject the other ; you cannot serve God and mammon.

14 And the Pharisees who are avaricious heard all these things, and they derided him. 15 And he said to them, You are they that justify yourselves before men, but the God knows your hearts, for that which is high among men is an abomination to the God. 16 The law and the prophets were till John, since then the kingdom of the God is preached and every one assails it with violence. 17 But it is easier for heaven and earth to pass away, than for one point of the law to fail. 18 He that puts away his wife and marries another, commits adultery, and he that marries one that is put away commits adultery.

19 And there was a certain rich man that was clothed in purple and byssus and fared sumptuously every day ; 20 and there was a certain poor man named Lazarus, afflicted with sores, laid at his gate,

21 and desiring to be fed with the crumbs that fell from the rich man's table, and the dogs came and licked his sores. 22 And it came to pass that the poor man died, and was carried by angels to Abraham's bosom; and the rich man also died and was buried; 23 and in hades lifting up his eyes, being in torments, he saw Abraham afar off and Lazarus on his bosom, 24 and calling, he said, Father Abraham, have mercy on me, and send Lazarus that he may dip the end of his finger in water and cool my tongue, for I am tormented in this fire. 25 But Abraham said, Child, remember that you in your life had your good things, and Lazarus in like manner evil [things], and now he is comforted and you are tormented. 26 And besides all these things, there is a great chasm fixed between us and you, so that those wishing to pass hence to you cannot, neither can they pass over from thence to us.

27 But he said, I beseech you then, father, that you will send him to my father's house, 28 for I have five brothers, that he may testify to them, not to come to this place of torments. 29 But he said, They have Moses and the prophets, let them hear them. 30 But he said, No, father Abraham, but if one went from the dead to them they would repent. 31 But he said to him, If they hear not Moses and the prophets, they would not be persuaded if one rose from the dead.

CHAPTER XVII. 17 : 1—37.

Offenses to be avoided, ten lepers cleansed, God's kingdom, and the end of the age.

17 : 1 And he said to his disciples, It is inevitable that offenses should come, but woe to him by whom they come ; 2 it would be better for him if a lower millstone was put round his neck, and he was cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves; if your brother sins against you, rebuke him ; and if he repents, forgive him ; 4 and if he sins against you seven times in a day, and seven times turns to you saying, I repent, do you forgive him.

5 And the apostles said to the master, Increase our faith. 6 And the master said, If you had faith as a single mustard seed, you would say to this sycamine tree, Be taken up by the roots and be planted in the sea, and it would obey you. 7 But which of you having a servant plowing or tending sheep, who comes in from the field, will say to him immediately, Come and sit down, 8 but will not say to him, Prepare something that I may sup, and gird yourself and serve me, till I eat and drink, and after that do you also eat and drink. 9 Does he thank that servant when he has done what was commanded him ? [No.] 10 So when you have done all that is commanded you, say, We are unprofitable servants, we owed the doing of what we have done.

11 And it came to pass when he journeyed to Jerusalem that he passed through the middle of Sama-

ria and Galilee ; 12 and entering into a certain village, there met him ten lepers, who stood far off, 13 and lifted up their voices saying, Jesus, master, have mercy on us. 14 And seeing them, he said to them, Go and show yourselves to the priests ; and it came to pass that while they went they were cleansed. 15 And one of them seeing that he was cured, returned with a loud voice glorifying the God, 16 and he fell on his face before his feet, giving him thanks, and he was a Samaritan. 17 But Jesus answering, said, Were not ten cleansed ? and where are the nine ? 18 none are found returning to give glory to the God but this foreigner ; 19 and he said to him, Arise and go, your faith has saved you.

20 And being questioned by the Pharisees when the kingdom of the God would come, he answered and said, The kingdom of the God comes not with observation ; 21 nor will they say, Behold it is here or there, for behold the kingdom of the God is within you. 22 And he said to the disciples, The days will come when you will desire to see one of the days of the son of man, and you will not see it ; 23 and they will say to you, Behold he is here, behold he is there ; go not after them, nor follow them : 24 for as the lightning which flashes from one part under heaven and shines to another part under heaven, so will the son of man be in his day ; 25 but first he must suffer much, and be rejected by this generation.

26 And as it was in the days of Noah, so also will it be in the days of the son of man ; 27 they ate, they drank, they married and they were married, till

the day on which Noah entered into the ark, and the deluge came and destroyed them all. 28 In like manner also as it was in the days of Lot, they ate, they drank, they bought, they sold, they planted and builded, 29 but on the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all ; 30 so will it be in the day when the son of man is revealed.

31 On that day let not him that is on the house, and his things in the house, come down to take them, nor let him that is in the field turn back for things behind him. 32 Remember Lot's wife [Gen. 19 : 20]. 33 If any one will save his life, he shall lose it, and if any one loses his life, he will save it. 34 I say to you, on that night two shall be in one bed, one shall be taken and the other left ; 35 two women shall be grinding at the same mill, one shall be taken and the other left.

37 And they answering, said to him, Where, master ? And he said to them, Where the body is, there will the eagles be gathered together.

CHAPTER XVIII. 18 : 1—42.

The unjust judge and widow, the Pharisee and publican, infants blessed, the perils of riches, how to inherit life eternal, the rewards of the faithful, the blind beggar of Jericho.

18 : 1 And he told them a parable to the end that they should always pray, and not faint, 2 saying, There was a certain judge in a certain city who feared not the God nor regarded man ; 3 and there was a widow in that city, and she came to him, saying,

Avenge me on my adversary ; 4 and he would not for a time, but afterwards he said in himself, Though I fear not the God nor regard man, 5 yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me. 6 And the master said, Hear what the unjust judge says ; 7 and will not the God avenge his elect, that cry to him day and night, though he waits long on them ? 8 I tell you he will avenge them speedily ; but when the son of man comes, will he find faith on the earth ?

9 And he spoke to some that trust in themselves that they are righteous, and despise others, this parable. 10 Two men went up to the temple to pray, one a Pharisee and the other a publican. 11 And the Pharisee stood and prayed thus concerning himself, The God, I thank you that I am not as the rest of men, robbers, unjust, adulterers, or even as this publican. 12 I fast twice a week, I pay tithes of all I possess. 13 And the publican standing far off, would not lift his eyes to the heaven, but smote his breast, saying, The God, have mercy on me, a sinner. 14 I tell you this man went down to his house justified rather than that, for every one that exalts himself will be abased, and he that humbles himself will be exalted.

15 And they brought him infants that he should touch them ; and the disciples rebuked them. 16 But Jesus called them to him, saying, Suffer the little children to come to me, and forbid them not, for such is the kingdom of the God. 17 Truly I tell you, unless one receives the kingdom of the God like a little child, he will in no case enter into it.

18 And a certain ruler asked him, saying, Good teacher, what shall I do to inherit a life eternal ? 19 And Jesus said to him, Why do you call me good ? none is good but one, the God ; 20 you know the commands, You shall not commit adultery, you shall not kill, you shall not steal, you shall not testify falsely, honor your father and your mother. 21 And he said, All these things I kept from my youth. 22 And Jesus hearing him, said, Yet one thing you lack, sell all that you have, and give to the poor, and you shall have treasure in the heavens, and come and follow me. 23 And hearing these words he was very sad, for he was very rich. 24 And Jesus seeing him, said, With what difficulty will those having riches enter into the kingdom of the God ! 25 it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of the God. 26 And those hearing him said, Who then can be saved ? 27 And he said, Things impossible with men are possible with the God.

28 And Peter said, We left all our possessions and followed you. 29 And he said, Truly I tell you, that there is no one who has left house, or wife, or brothers, or parents or children, for the kingdom of the God, 30 who will not receive back much more in this time, and in the age to come a life eternal.

31 And taking with him the twelve, he said to them, Behold we go up to Jerusalem, and all things will be finished which are written by the prophets respecting the son of man ; 32 for he will be given up to the Gentiles, and will be mocked and beaten, and spit upon ; 33 and having scourged him they

will kill him, and on the third day he will be raised up. 34 And they understood nothing of these things, and this word was hid from them, and they knew not what was said.

35 And it came to pass when he came nigh to Jericho, that a blind man sat by the way begging, 36 and hearing the multitude going by, he inquired what it meant ; 37 and they told him that Jesus the Nazorean was passing by. 38 And he cried, saying, Jesus, son of David, have mercy on me. 39 And those going before rebuked him [saying], that he should be still, but he cried the more, Son of David, have mercy on me. 40 And Jesus stopping, commanded him to be led to him ; and when he approached, he asked him, 41 What do you wish me to do ? And he said, Master, that I may recover my sight. 42 And Jesus said to him, Recover your sight, your faith has saved you ; 43 and immediately he recovered his sight, and followed him, glorifying the God ; and all the people seeing him, gave praise to the God.

CHAPTER XIX. 19 : 1—48.

Jesus stops with Zaccheus, and tells the parable of the servants entrusted with their master's money, he enters Jerusalem, etc.

19 : 1 And he entered into Jericho and passed through it ; 2 and behold there was a man there who was called Zaccheus, and he was a chief publican, and was rich ; 3 and he sought to see Jesus, what kind of man he was, and he could not [see him] for the multitude, because he was of small stat-

ure; 4 and running before, he climbed into a sycamore tree to see him, for he was to pass that way. 5 And when he came to the place, Jesus looking up saw him, and said to him, Zaccheus, make haste and come down, for to-day I must abide at your house. 6 And he made haste, and came down and received him gladly. 7 And all seeing him, complained, saying, He has gone to stop with a man that is a sinner. 8 But Zaccheus stood up and said to the master, Behold, master, I give half [of my goods] to the poor, and if I have taken any thing wrongfully I restore fourfold. 9 And Jesus said to him, To-day has salvation come to this house, inasmuch as he also is a son of Abraham; 10 for the son of man came to seek and save the lost.

11 And when they heard these things, he added and spoke a parable because he was nigh to Jerusalem, and they thought that the kingdom of the God was immediately to appear. 12 And he said, A certain man, a nobleman, went to a distant country to receive for himself a kingdom and to return. 13 And he called his servants and gave them ten minas [\$163.33 each], and said to them, Go into business till I come. 14 And his citizens hated him, and sent an embassy after him, saying, We wish not that this man should reign over us.

15 And it came to pass when he returned, having obtained the kingdom, that he commanded the servants to whom he gave the money to be called, that he might know what each one had done. 16 And the first came and said, Master, your mina has made ten minas. 17 And he said to him, Good servant, be-

cause you have been faithful in little, have authority over ten cities. 18 And the second came and said, Master, your mina has made five minas. 19 And he said to him, Be you over five cities. 20 And another came and said, Master, behold [here is] your mina, which I laid up in a napkin, 21 for I feared you, because you are a hard man, you take up what you laid not down, and reap what you did not sow. 22 And he said to him, From your own mouth I judge you, evil servant; you knew that I am a hard man, taking up what I laid not down, and reaping what I did not sow? 23 why then did you not put my money on the [broker's] table? then on coming, I should have received it with interest. 24 And he said to them that stood by, Take the mina from him, and give it to him that has ten minas; 25 and they said to him, Master, he has ten minas; 26 for I tell you that to every one that has, shall be given, and from him that has not shall be taken what he has; 27 but those my enemies, that would not that I should reign over them, bring them hither and kill them before me.

28 Having said these things, he went before them, going up to Jerusalem. 29 And it came to pass as he approached Bethphage and Bethany, before the mount of Olives, that he sent forward two disciples, 30 saying, Go into the village over against you, in which when you have entered, you will find a colt tied, on which never man sat; loose him and bring him; 31 and if any one says to you, Why do you loose him? say thus to him, The master has need of him. 32 And they who were sent, found as he said

to them. 33 And they loosing the colt, his owners said to them, Why do you loose the colt? 34 And they said, The master has need of him. 35 And they brought him to Jesus, and spreading their garments on the colt, they set Jesus on him; 36 and he going before, they spread their garments in the way. 37 And when he came near at the descent of the mount of Olives, the multitude of the disciples began to rejoice and praise the God with a loud voice, for all the miracles which they had seen, 38 saying, Blessed is the king that comes in the name of master, peace be in heaven, and glory among the most high ones.

39 And some of the Pharisees from the multitude said to him, Teacher, rebuke your disciples. 40 But he answering, said, I tell you that if these were silent, the stones would cry out. 41 And when he approached the city and saw it, he wept over it, saying, 42 O that you had known, even you, in this your day, the things that pertain to your peace! but now they are hid from your eyes. 43 For days [of trouble] will come on you, and your enemies will cast up an embankment around you, and enclose you, and shut you in on every side, 44 and bring you to the ground, and your children within you, and will not leave in you one stone on another, because you knew not the time of your visitation.

45 And he went into the temple, and began to cast out them that sold, 46 saying to them, It is written [Isa. 56 : 7 ; Jer. 7 : 11 ; Micah 1 : 5-17], My house shall be a house of prayer, but you have made it a den of robbers. 47. And he taught daily in the temple, and

the chief priests and scribes, and the first of the people sought to kill him ; 48 but they found not how they could do it, for the people all hung upon him to hear him.

CHAPTER XX. 20 : 1—21 : 14..

Jesus is questioned as to his authority, tells of the wicked husbandmen, criticizes the Messianic doctrine of the Pharisees, etc.

20 : 1 And it came to pass on one of the days as he was teaching and preaching the gospel in the temple, that the priests and scribes with the elders came on him, 2 and they said to him, Tell us by what authority you do these things, or who gave you this authority. 3 And answering, he said to them, I will also ask you one question, and do you tell me ; 4 The baptism of John, was it from heaven, or from men ? 5 And they reasoned with themselves, saying, If we say, from heaven, he will say, Why did you not believe on him ? 6 but if we say, From men, all the people will stone us, for they are persuaded that John was a prophet. 7 And they answered that they did not know whence it was. 8 And Jesus said, Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable, A man planted a vineyard, and let it out to husbandmen, and went away for a long time. 10 And at the proper time he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, and the husbandmen beat him and sent him away empty. 11 And again he sent another

servant, and they beat him and treated him shamefully, and sent him away empty. 12 And he sent a third, and they wounded him and cast him out. 13 And the owner of the vineyard said, What shall I do ? I will send my beloved son, perhaps when they see him they will reverence him. 14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heir, let us kill him, that the inheritance may be ours. 15 And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them ? 16 He will come and destroy those husbandmen, and give the vineyard to others. And they hearing it, said, By no means. 17 But looking on them, he said, What then means that which is written [Ps. 118 : 22], Whom the builders rejected, he has become the head of the corner. 18 Every one that falls on that stone will be broken, but on whomsoever it shall fall, it will crush him to atoms.

19 And the scribes and chief priests sought to lay hands on him in that hour, but they feared the people, for they knew that he had spoken this parable against them. 20 And they watched him, and sent spies, pretending that they were just men, that they might take advantage of his speaking, so as to give him up to the power and authority of the procurator.

21 And they asked him, saying, Teacher, we know that you speak and teach correctly, and respect no person, but teach the way of the God in truth ; 22 Is it lawful to give tribute to Cæsar or not ? 23 And he perceiving their craft, said to them,

24 Show me a denarius. [Then he said], Whose image and inscription has it? And they answering, said, Cæsars. 25 And he said to them, Give then Cæsar's dues to Cæsar, and the God's to the God. 26 And they were not able^{to} take advantage of his speaking before the people, and they marveled at his answer, and were silent.

27 And some of the Sadducees came to him, who deny that there is a resurrection, and asked him, 28 saying, Teacher, Moses wrote for us, that if one's brother dies having a wife, and dies childless, his brother shall take the wife and raise up seed for his brother. 29 Now there were seven brothers, and the first took a wife, and died; 30 and the second; 31 and the third took her, and likewise also the seven, and died and left no children; 32 afterwards the woman also died. 33 In the resurrection, therefore, which of them will have the woman for a wife? for the seven had her. 34 And Jesus said to them, The sons of this age marry, and are married, 35 but those deemed worthy to attain that age and the resurrection of the dead, neither marry nor are married, 36 neither can they die any more, for they are equal to the angels, and are sons of the God, being sons of the resurrection. 37 But that the dead are raised, Moses showed at the bush [Ex. 3:6], when he calls master, the God of Abraham, and God of Isaac, and God of Jacob; 38 but he is not a God of the dead, but of the living, for all live to him. 39 And some of the scribes answering, said, Teacher, you have spoken well. 40 And none after this dared to question him.

41 But he said to them, How do they say that the Christ is a son of David ? and David himself says in the book of Psalms [Ps. 110 : 1], Master said to my master, Sit at my right hand till I make your enemies the footstool of your feet.⁴⁴ 44 David then calls him master, and how is he his son ?

45 And in the hearing of all the people he said to them, 46 Beware of the scribes, who love to walk in robes, and love salutations in the markets, and the first seats in the synagogues, and the first couches at feasts, 47 who devour widows' houses, and for a pretense make long prayers; they shall receive a greater condemnation.

21 : 1 And looking up he saw the rich casting their gifts into the treasury, 2 And he saw a certain poor widow cast in two lepta [four mills]. 3 And he said, Truly I tell you, this poor widow cast in more than they all, 4 for they all cast in to the gifts of their abundance, but she from her penury cast in all her living, [all] that she had.

CHAPTER XXI. 21 : 5—22 : 16.

Jesus predicts the destruction of Jerusalem, the end of the age, and his speedy coming.

21 : 5 Some of them speaking of the temple, that it was decorated with precious stones and gifts, Jesus said, 6 Do you see these things ? the days will come when there will not be left one stone on another that will not be thrown down. 7 And they asked him, saying, Teacher, when will these things be ? and what will be the sign when these things will be about

to be accomplished? 8 And he said, See that you be not deceived; for many will come in my name, saying, I am he, and the time is at hand; go not after them. 9 And when you hear of wars and insurrections, be not terrified, for these things must be first, but the end is not immediately.

16 Then he said to them, Nation will rise up against nation, and kingdom against kingdom, 11 and there will be great earthquakes, and in places pestilences and famines, and great terrors and signs from heaven. 12 But before these things they will lay their hands on you, and persecute you, and give you up to synagogues and prisons, and you will be brought before kings and governors for my name, 13 and it shall count to you for a testimony; 15 take it therefore to your hearts, not to consider beforehand what defense you shall make, 15 for I will give you a mouth and wisdom that all your adversaries will not be able to resist or deny. 16 But you will be given up by parents and brothers, and by relations and friends, and they will kill some of you; 17 and you will be hated by all for my sake; 18 but a hair of your head shall not perish; 19 by your patience you shall save your lives.

20 And when you see Jerusalem surrounded with armies, then know that its desolation is nigh. 21 Then let those in Judea flee to the mountains, and let those in the midst of it depart out of it, and let not those in other places go into it. 22 For these are days of vengeance, that all which is written may be accomplished. 23 Woe to them that are with child, and that shall have nursing babes in those days, for there will be

great distress on the earth, and wrath on this people.

24 And they will fall by the edge of the sword and be led captive into all nations, and Jerusalem will be trodden down by the Gentiles, till the times of the Gentiles are fulfilled. 25 And there will be signs in the sun, and in the moon, and in the stars, and on the earth distress of nations, with perplexity from the roaring of the sea, and its agitation ; 26 men expiring from fear, and expectation of things coming on the world, for the powers of the heavens [the constellations], will be shaken.

27 And then they shall see the son of man coming on a cloud, with a power and great glory. 28 And when all these things begin to come to pass, raise yourselves up and lift up your heads, for your redemption draws nigh.

29 And he spoke to them a parable, See the fig tree, and all the trees; 30 when they put forth leaves, seeing for yourselves, you know that the summer is nigh ; 31 and so also when you see all these things come to pass, know that the kingdom of the God is nigh. 32 Truly, I tell you that this generation will not pass away till all these things come to pass. 33 Heaven and earth will pass away, but my words will by no means pass away. 34 Take heed to yourselves, lest at any time your hearts should be oppressed with carousing and drunkenness, and the cares of life, and that day come on you suddenly as a snare, 35 for it will come on all that dwell on the face of all the earth. 36 But watch always, praying that you may be deemed worthy to accept all these things which are about to come to pass, and be made to stand up before the son of man.

37 And he taught daily in the temple, and at nights he went out and lodged on the mountain which is called [mount] of Olives. 38 And all the people came early to him in the temple to hear him.

CHAPTER XXII. 22 : 1—38.

Jesus eats the passover, appoints the eucharist, rebukes ambition, and predicts Peter's denials of him.

22 : 1 And the feast of unleavened bread, called the passover, was nigh. 2 And the chief priests and scribes sought how they might kill him, for they feared the people. 3 And Satan entered into Judas, called Iscariot, who was one of the twelve, 4 and he went out and conferred with the chief priests and commanders, as to how he should betray him to them. 5 And they were glad, and promised to give him money. 6 And he consented, and sought a convenient opportunity to betray him, apart from the multitude.

7 And the day of unleavened bread came, and it was necessary for the passover to be killed. 8 And he sent Peter and James, saying, Go and prepare for us the passover that we may eat it. 9 And they said to him, Where do you wish us to prepare it ? 10 And he said to them, Behold, when you enter into the city a man will meet you, bearing a pitcher of water, follow him into the house where he enters, 11 and say to the householder, The teacher says, Where is the guest chamber, in which I may eat the passover with my disciples ? 12 And he will show you a large upper room furnished, there prepare. 13 And they

went and found as he said to them, and prepared the passover.

14 And when the hour came, he reclined, and the apostles with him. 15 And he said to them, I have greatly desired to eat this passover with you, before I suffer; 16 for I tell you that I will eat it no more, till it is fulfilled in the kingdom of the God. 17 And he took the cup, and gave thanks, and said, Take this and divide it among you, 18 for I tell you that I will not drink of the fruit of the vine from henceforth, till the kingdom of the God has come. 19 And he took the bread and gave thanks, and broke, and gave to them, saying, This is my body, which is given for you, this do in remembrance of me; 20 and he took the cup likewise, after supper, saying, This cup is the new covenant in my blood, which is shed for you. 21 But behold the hand of him that betrays me, is with me on the table. 22 For the son of man goes as it was determined, but woe to that man by whom he is betrayed. 23 And they began to inquire in themselves which of them it was who was about to do this.

24 And it came to pass also that there was a contention among them as to which of them would be the greater; 25 and he said to them, The kings of the Gentiles exercises a mastery over them, and those having authority are called benefactors; 26 but you shall not be so, but let the older among you be as the younger, and the teachers as they that serve; 27 for which is greater he that sits at meat, or he that serves [the table]? is not he that sits at meat [the greater]? but I have been among you as one that serves.

28 And you are they that continued with me in my trials ; 29 and I appoint for you, as my father has appointed for me, my kingdom, 30 that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Isral.

31 Simon, Simon, behold the Satan desired you to sift you as wheat, 32 but I have prayed for you, that your faith may not fail, and when you have turned [to the right], strengthen your brothers. 33 But he said to him, Master, I am ready to go with you even to prison and death. 34 But he said, I tell you, Peter, that a cock will not crow this day till you have denied thrice that you know me.

35 And he said to them, When I sent you abroad without a purse or sack, or sandals, did you lack any thing ? And they said, Nothing. 36 Then he said to them, But now, he that has a purse, let him take it, and likewise a sack, and he that has not a sword, let him sell his outer garment and buy one. 37 for I tell you that this which is written [Isa. 53 : 12] must be accomplished in me, And he was numbered with the transgressors ; for the things concerning me have an end. 38 And they said, Master, behold here are two swords ; and he said to them, They are enough.

CHAPTER XXIII. 22 : 39—71.

Jesus is arrested, denied by Peter, and examined by the Sanhedrim.

22 : 39 And going out, he went according to his custom to the mount of Olives, and the disciples followed him. 40 And when he was at the place, he said to them, Pray that you enter not into tempta-

tion. 41 And he withdrew from them about a stone's throw, and kneeled down and prayed, 42 saying, Father, if you will, take away this cup from me, but not my will, but yours be done.

43 And an angel from heaven [Eulabia] appeared to him and strengthened him. 44 And being in an agony, he prayed more earnestly, and his sweat was like drops of blood falling down on the ground. 45 And he rose up from the prayer and came to the disciples, and found them sleeping from grief. 46 And he said to them, Why do you sleep? arise and pray that you enter not into temptation.

47 While he was yet speaking, behold a multitude [came], and he that was called Judas, one of the twelve, led them; and he approached Jesus to kiss him; 48 but Jesus said to him, Judas, do you betray the son of man with a kiss? 49 And those around him seeing what was about to be done, said, Master, shall we smite with the sword? 50 And a certain one of them struck the chief priest's servant, and cut off his right ear. 51 But Jesus answering, said, Suffer it even to this, and he touched the ear and healed him. 52 And Jesus said to the chief priests and commanders of the temple and the elders that came on him, Have you come out as against a robber, with swords and clubs? 53 when I was daily with you in the temple, you laid not hands on me, but this is your hour, and the power of darkness.

54 And having taken Jesus, they led him away and brought him into the house of the chief priest; and Peter followed at a distance. 55 And they having kindled a fire in the middle of the court, and sitting

around it, Peter sat among them. 56 And a certain maid servant seeing him sitting by the fire, and looking attentively at him, said, And this man was with him. 57 But he denied him, saying, Woman, I do not know him. 58 And after a little while another [a man] saw him and said, You are one of them ; but Peter said, Man, I am not. 59 And after the space of about one hour another man confidently affirmed, Of a truth this man was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say ; and immediately, while he was yet speaking, a cock crew.

61 And the master turned and looked at Peter, and Peter remembered the word of the master, how he said to him, Before a cock shall crow this day, you will deny me thrice. 62 And Peter going out, wept bitterly.

63 And the men who had him in charge mocked him and beat him, 64 and blindfolding him, asked him, saying, Prophesy, who is he that struck you? 65 And they spoke many other abusive words against him.

66 And when it was day, the elders of the people and chief priests and scribes were assembled, and led him to their Sanhedrim, saying, If you are the Christ tell us. 67 And he said to them, If I tell you, you will not believe me, 68 and if I question you, you will not answer ; 69 but from this time the son of man will sit on the right hand of the power of the God. 70 And all said, Are you the son of the God? And he said, As you say, I am. 71 And they said, What further need have we of testimony? for we ourselves have heard from his mouth.

CHAPTER XXIV. 23 : 1—54.

Jesus before Pilate and Herod, he is condemned, crucified, dies, and is buried.

23 : 1 And all the multitude of them brought him before Pilate, 2 and began to accuse him, saying, We have found this man disturbing our nation, forbidding to give tribute to Cæsar, saying that he is Christ, a king. 3 And Pilate asked him, saying, Are you the king of the Jews? And he answering, said to him, [I am] as you say. 4 And Pilate said to the chief priests and the multitudes, I find no crime in this man 5 And they urged, saying, He excites the people to sedition, teaching in all Judea, beginning from Galilee to this place. 6 And Pilate hearing of Galilee, asked if the man was a Galilean, 7 and learning that he was from the jurisdiction of Herod, he sent him to Herod, who was himself in Jerusalem in those days. 8 And Herod seeing Jesus, was very glad, for he had long wished to see him, because he had heard of him, and he hoped to see a miracle performed by him.

9 And he questioned him with many words, and he answered him not. 10 And the chief priests and scribes stood up and vehemently accused him. 11 And Herod maltreated him, with his soldiers, and mocked him, and putting on him a splendid garment, sent him back to Pilate. 12 And Pilate and Herod became friends to each other on that day, for they had before been enemies.

13 And Pilate calling together the chief priests and

the rulers, and the people, 14 said to them, You have brought me this man as disturbing the people, and behold I have examined him, and find no cause in him for what you charge against him, 15 neither did Herod, for I sent you to him, and behold nothing worthy of death has been done by him; 16 therefore I will chastise him and let him go. 18 And they cried out together, saying, Take him away, and release to us Barabbas, 19 who was cast into prison for a certain sedition and murder in the city.

20 Then Pilate spoke to them again, wishing to release Jesus. 21 And they replied, saying, Crucify [him], crucify him. 22 And he spoke to them a third time, saying, Why? for what evil has he done? I find no cause of death in him, therefore I will chastise him and let him go. 23 But they urged him with loud voices, asking that he should be crucified; and their cries and those of the chief priests prevailed, 24 and Pilate decided that their request should be granted; 25 and he released him that was cast into prison for sedition and murder, whom they desired, and gave up Jesus to their will.

26 And when they led him away they impressed Simon, a certain Cyrenean that was coming from the country, and put on him the cross to bear it after Jesus. 27 And there followed him a great multitude of people and of women, who beat on their breasts and lamented for him. 28 And turning towards them, Jesus said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children, 29 for behold the days will come when they will say, Blessed are the barren women, and the wombs that have not

borne, and the breasts that have not been sucked. 30 Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us ; 31 for if they do these things to a green tree, what will be done to the dry ? 32 And two other convicts were led away with him to be killed.

33 And when they came to the place called the Cranium, they crucified him there, and the two convicts, one on the right hand and the other on the left.

34 And Jesus said, Father, forgive them, for they know not what they do. And parting his garments they cast lots. 35 And the people stood looking on, and the rulers derided him, saying, He saved others, let him save himself if this is the Christ, the elect of the God. 36 And the soldiers came and mocked him, and gave him vinegar, 37 and said, If you are the king of the Jews save yourself.

38 And an inscription was written over him, This is the king of the Jews. 39 And one of the malefactors that were hanged, reviled him [saying], Are not you the Christ ? save yourself and us ; 40 but the other answering, rebuked him, saying, Do you not fear the God, for you are in the same condemnation ; 41 and we justly, for we receive a due reward for what we have done, but this man has done nothing wrong ; 42 and he said to Jesus, Remember me when you come in your kingdom. 43 And he said to him, Truly I tell you, to-day will you be with me in paradise.

44 And it was about the sixth hour [12 M.], and there was darkness over the whole earth till the ninth hour [3 P. M.] ; 45 and the sun was darkened, and

the veil of the temple was rent in two in the middle; 46 and Jesus crying with a loud voice, said, Father, into your hands I commit my spirit, and having said this, he expired.

47 And the centurion seeing what was done, glorified the God, saying, Truly this was a righteous man.

48 And all the multitudes that were assembled at this spectacle, seeing what was done, smote on [their] breasts and returned. 49 And all his acquaintances stood far off, and the women that followed with him from Galilee beheld these things.

50 And behold there was a man called Joseph, who was a counselor, a good and just man ; 51 this man did not consent to the counsel and doing of the Sanhedrim ; he was from Arimathea, a city of the Jews, and looked for the kingdom of the God.

52 This man went to Pilate and asked for the body of Jesus ; 53 and he took it down, and wrapped it in linen, and put it in a tomb of cut stone, where none had been yet laid. 54 And the day was the preparation, and the sabbath was approaching.

CHAPTER XXV. 23 : 55—24 : 53.

Women visit the tomb, are told that Jesus had risen, he is seen by two disciples, by Simon, and by the eleven.

23 : 55 And the women that came with him from Galilee following after [Joseph], saw the tomb, and how his body was placed, 56 and returning, they prepared spices and ointments, and rested on the sabbath, according to the command.

24 : 1 And on the first day of the week, very early

in the morning, they came to the tomb, bringing spices which they had prepared, 2 and found the stone rolled away from the tomb ; 3 and they entered in, and found not the body.

4 And it came to pass when they were perplexed concerning this, that behold two men stood by them in shining garments, 5 and they were afraid, and bowed down their faces to the ground ; and they said to them, Why do you seek the living one with the dead ? 6 he is not here, but was raised up ; remember how he told you while he was yet in Galilee, 7 saying, The son of man must be given into the hands of men who are sinners, and they will crucify him, and he will be raised up on the third day.

8 And they remembered his words ; 9 and they returned from the tomb, and related all these things to the eleven, and to all the rest. 10 They were Mary the Magdalene and Joanna, and Mary [the mother] of Jesus, and the rest with them, who told these things to the apostles ; 11 and their words seemed to them like an idle tale, and they believed them not.

13 And behold two of them went on that day to a village about sixty stadiums [$7\frac{1}{2}$ miles] distant, the name of which was Emmaus. 14 And they conversed with each other of all these things that had taken place. 15 And it came to pass while they conversed and grieved, that Jesus himself approached, and went with them. 16 And their eyes were held that they did not know him. 17 And he said to them, What are these words that you interchange with each other as you walk and are sad ? 18 And one [of them] answered, whose name was Kleopas.

[Alpheus], and said to him, Are you a stranger at Jerusalem and know not the things that have been done in it in these days ? 19 And he said to him, What things ? and they said to him, The things concerning Jesus the Nazorean, a man who was a prophet, mighty in work and word before the God and the people, 20 how our chief priests and rulers gave him up to the judgment of death, and crucified him ; 21 but we hoped that he was the one who is to redeem Israel ; and besides all this, it is now the third day since these things were done ; 22 and certain women of us made us astonished, who were early at the tomb, 23 and found not the body, but came, saying that they had seen a vision of angels, who said that he was alive ; 24 and some of those with us went to the tomb and found it as the women had said, and him they saw not.

25 And he said to them, O fools and slow of heart to believe all that the prophets have said ! 26 ought not the Christ to suffer these things and to enter into his glory ? 27 And beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the [parts] concerning him.

28 And they came to the village to which they were going, and he made as if he was going further. 29 And they urged him, saying, Abide with us, for it is near evening, and the day is far spent already, and he went in to stay with them. 30 And it came to pass when he reclined with them, that he took the bread and blessed and broke it, and gave it to them, 31 and their eyes were opened, and they knew him, and he vanished, and left them. 32 And they said

one to the other, Did not our hearts burn within us as he talked to us by the way and opened to us the Scriptures ?

33 And they arose in that hour and returned to Jerusalem, and found the eleven assembled, and those with them, 34 saying, The master has risen indeed, and has appeared to Simon. 35 And they related the incidents on the way, and how he was known to them by the breaking of the bread.

36 And when they had told these things, behold he stood in the midst of them, and they were terrified and afraid, and thought they saw a spirit. 38 And he said to them, Why are you troubled, and why do doubts arise in your hearts ? 39 see my hands and my feet, that I am he [Jesus] ; feel of me, and see, for a spirit has not flesh and bones as you see me have.

41 And they still doubting from joy, and wondering, he said to them, Have you any food here ? 42 And they set before him a part of a fish and of a honey comb ; 43 and he took them and ate them before them. 44 And he said to them, These are my words which I spoke to you while I was yet with you, that all things written in the law of Moses and in the prophets and Psalms concerning me must be fulfilled.

45 Then he opened their understanding to understand the Scriptures, 46 and said, Thus it is written, that the Christ should suffer, and be raised from the dead on the third day, 47 and that repentance and forgiveness of sins be preached in his name to all nations, beginning at Jerusalem, 48 and you, [he

says] are witnesses of these things. 49 And behold I will send the promise of my father on you, and do you remain in the city till you are endued with power from on high. 50 And he led them out to Bethany, and lifted up his hands and blessed them, 51 and it came to pass while he blessed them that he departed from them. 52 And they returned to Jerusalem with great joy, 53 and were continually in the temple praising and blessing the God.

4. *Gospel according to John.*

CHAPTER I. 1:1—51.

The word of the Jewish mystics appears in Jesus, and he is introduced by John the Baptist.

1:1 In the beginning was the word, and the word was with the God, and the word was a god. 3 This [god] was in the beginning with the God. 3 All things were made by him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men ; 5 and the light shone in the darkness, and the darkness apprehended it not.

6 There was a man sent from God whose name was John. 7 This [man] came for a witness to testify concerning the light, that all might believe through him. 8 He was not the light, but [a witness] to testify concerning the light. 9 The light was the true, that lights every man that comes into the world.

10 He was in the world, and ihe world was made

by him, and the world knew him not. 11 He came to his own, and his own received him not; 12 but as many as did receive him, to them gave he power to be made children of God, them that believe on his name; 13 who are not [creatures] of blood, nor of a will of flesh, nor of a will of man, but are born of God. 14 And the word was made flesh, and dwelt among us, and we saw his glory as of an only-begotten with a father, full of grace and truth.

15 John testified concerning him and cried, saying, This is he of whom I said, After me comes one that was before me, for he was before me; 16 for of his fullness have we all received and grace for grace; 17 for the law was given by Moses, the grace and the truth were [given] by Jesus Christ. 18 God none ever saw, the only begotten son who is in the bosom of the father, he declared [the messages].

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you? 20 And he confessed, and denied not, and confessed [saying], I am not the Christ. 21 And they asked him, What then? are you Elijah? and he said, I am not; Are you the prophet? and he answered, No. 22 Then they said to him, Who are you? that we may give an answer to them that sent us; what say you of yourself? 23 He said, I am a voice crying in the wilderness, Make straight the way of master, as Isaiah the prophet said [Isa. 40:3].

24 And those sent were of the Pharisees; and they asked him and said to him, Why then do you

baptize, if you are not the Christ, nor Elijah, nor the prophet? 26 John answered them, saying, I baptize with water; in the midst of you stands one whom you know not, 27 he comes after me, the string of whose sandal I am not worthy to untie. 28 These things occurred in Bethany, beyond the Jordan, where John was baptizing.

29 On the next day he saw Jesus coming to him, and he said, See, [this is] the lamb of the God, that takes away the sin of the world. 30 This is he of whom I said, After me comes a man that was before me, for he was before me, 31 and I knew him not, but for this I came baptizing with water, that he might be made manifest to Isral. 32 And John testified, saying, I saw the spirit descend like a dove from heaven, and it abode on him, 33 but he that sent me to baptize with water, said to me, On whom you see the spirit descend and abide on him, this is he that baptizes with holy spirit; 34 and I have seen and testified that this is the son of God.

35 On the next day again, John stood and two of his disciples, 36 and looking on Jesus as he walked, he said, See, [this is] the lamb of the God! 37 And the two disciples heard him speak, and followed Jesus. 38 And Jesus turning and seeing them following [him], said to them, What do you seek? They said, Rabbi, which is interpreted teacher, where do you stay? 39 He said to them, Come and see; then they came and saw where he staid, and staid with him that day; it was about the tenth hour [4 P. M.] 40 Andrew, the brother of Simon Peter,

was one of the two that heard from John, and followed him. 41 He first found his own brother Simon, and said to him, We have found the Messiah, which is interpreted, the Christ. 42 He led him to Jesus, and looking on him, Jesus said, You are Simon, son of Jonas; you shall be called Cephas, which is interpreted Petros [a stone].

43 On the next day Jesus wished to go to Galilee, and he found Philip, and said to him, Follow me. 44 And Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael, and said to him, We have found Jesus, the son of Joseph, who is from Nazareth, of whom Moses and the prophets wrote in the law. 46 And Nathanael said, Can any thing good come from Nazareth? Philip said to him, Come and see. 47 Jesus saw Nathanael coming, and said of him, See, [this is] an Isralite indeed, in whom there is no deceit. 48 Nathanael said to him, Whence did you know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you. 49 Nathanael answered him, Rabbi, you are the son of the God, you are the king of Isral. 50 Jesus answered and said to him, Because I said to you, I saw you under the fig tree, do you believe? you shall see greater things than these. 51 And he said to him, Truly, truly, I tell you, you shall see the heaven opened, and the angels of the God ascending and descending on the son of man.

CHAPTER II. 2 : 1—25.

Jesus changes water into wine, drives traffic from the temple, and tells an enigma of his death.

2 : 1 And on the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there, 2 and Jesus and his disciples were also invited to the wedding. 3 And the wine coming short, Jesus' mother said to him, They have no wine. 4 Jesus said to her, What have you to do with me, woman? my hour [to show myself] has not yet come. 5 His mother said to the servants, Whatever he tells you, do. 6 And there were six water jars set for the purifying of the Jews, each holding two or three metretes [three or four barrels in all]. 7 Jesus said to them, Fill the water jars with water, and they filled them full. 8 And he said to them, Draw out now, and carry to the master of the feast, and they carried it. 9 And when the master of the feast tasted of the water made wine, and knew not whence it was, but the servants who drew the water knew, the master of the feast called the bridegroom, 10 and said to him, Every man sets on first the good wine, and when they have drunk freely, then that which is poorer, but you have kept the good wine till now.

11 This beginning of the miracles did Jesus at Cana in Galilee, and showed his glory, and his disciples believed on him. 12 After this he went down to Capernaum, he and his mother, and his brothers and his disciples, and they abode there not many days.

13 And the passover of the Jews was nigh, and Jesus went up to Jerusalem; 14 and he found in the temple them that sold cattle and sheep and doves, and the money changers sitting [there]; 15 and making a whip of small cords, he cast them all out of the temple, and the sheep and cattle, and poured out the money of the money changers, and overturned the tables, 16 and said to them that sold doves, Take these things away, and make not my father's house a house of merchandise. 17 And his disciples remembered that it was written [Ps. 69:97], The zeal for your house ate me up. 18 Then the Jews answered and said to him, What sign do you show us, that you do these things? 19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. 20 Then the Jews said, Forty-six years was this temple in being built, and will you raise it up in three days? 21 But he spoke of the temple of his body; 22 when therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus said. 23 And when he was at Jerusalem, at the passover, the feast, many believed on his name, seeing his signs which he did; 24 but Jesus did not trust himself to them, because he knew all [men], 25 and because he needed not that any should testify concerning the man [that was untrustworthy], for he knew what was in the man.

CHAPTER III. 3:1—36.

Visit of Nicodemus, and a further testimony of John.

3:1 And there was a man of the Pharisees, Nicodemus by name, a ruler [archon] of the Jews. 2 This

man came to him by night, and said to him, Rabbi, we know that you have come a teacher from God, for no one can do these signs that you do unless the God is with him. 3 Jesus answered and said to him, Truly, truly, I tell you, unless one is born from above he cannot see the kingdom of the God. 4 Nicodemus said to him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Truly, truly, I tell you, unless one is born of water [ichor] and of spirit, he cannot enter into the kingdom of the God. 6 That which is born of flesh is flesh, and that which is born of the spirit is spirit. 7 Marvel not that I said to you, You must be born from above. 8 The spirit [wind] breathes where it wills, and you hear its voice, but you know not whence it comes, nor whither it goes; so is every one that is born of the spirit. 9 Nicodemus answered and said to him, How can these things be? 10 Jesus answered and said to him, Are you the teacher of Isral, and know not these things? 11 Truly, truly, I tell you, we speak what we know, and testify as to what we have seen, and you receive not our testimony. 12 If I told you earthly things and you believe not, how would you believe if I told you of heavenly things? 13 And no man has ascended into the heaven except he that came down from the heaven, the son of man who is in the heaven. 14 And as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, 15 that every one who believes on him may have a life eternal. 16 For God so loved the world that he gave his son, the only begotten, that

every one who believes on him may not perish, but have a life eternal ; 17 for the God sent not his son into the world to judge the world, but that the world might be saved by him.

18 He that believes on him is not judged ; he that believes not, is judged already, because he believed not in the name of the only begotten son of the God. 19 And this is the judgment, that the light came into the world, and the men loved the darkness rather than the light, because their works were evil. 20 For every one that does evil hates the light, and comes not to the light, that his deeds may not be reproved : 21 but he that does the truth comes to the light, that his deeds may be made manifest, because they are wrought in God.

22 And after these thing came Jesus and his disciples into the land of Judea, and he abode there with them. 23 And John was also baptizing in Ænon, nigh to Salem, for there were many waters there, and they came and were baptized ; 24 for John was not yet cast into prison. 25 There arose, therefore, a questioning of John's disciples with a Jew concerning purification. 26 And they came to John, and said to him, He that was with you beyond the Jordan, to whom you testified, behold he baptizes, and all go to him. 27 John answered and said, A man can receive nothing unless it is given him from heaven. 28 You yourselves testify, that I said, I am not the Christ, but that I was sent before him ; 29 he that has the bride is the bridegroom ; he that stands and hears him rejoices greatly because of the bridegroom's voice ; this my joy is therefore fulfilled.

30 He must increase, but I must be diminished ;
31 he that is from above is above all ; he that is of
the earth is of the earth, and speaks of the earth ; he
that comes from the heaven is above all ; 32 and
what he has seen and heard of this he testifies, and
no one receives his testimony, 33 but he that re-
ceives his testimony, seals [the assertion], that the
God is true ; 34 for he whom the God sent speaks
the words of the God, for he gives him the spirit
without measure. 35 The father loves the son, and
has given^{all} things into his hand, 36 He that be-
lieves in the son has a life eternal ; he that disobeys
the son shall not see life, but the wrath of the God
abides on him.

CHAPTER IV. 4:1—54.

Jesus declares himself the Jewish Messiah, preaches to the Samari-
tans, goes to Galilee, and cures a nobleman's son.

4:1 When therefore the master knew that the Pharisees heard that Jesus made and baptized more disciples than John, 2 though Jesus himself bap-
tized not, but his disciples, 3 he left Judea and
went again to Galilee, 4 and he had to pass through
Samaria. 5 He came therefore to a city of Samaria
called Sychar, near the field which Jacob gave to his
son Joseph ; 6 and Jacob's well was there. Jesus
therefore, being fatigued with the journey, sat as he
was by the well ; it was about the sixth hour [12 M.]
7 A woman of Samaria came to draw water ; Jesus
said to her, Give me a drink ; 8 for his disciples
had gone into the city to buy provisions. 9 The

Samaritan woman therefore said to him, How do you, being a Jew, ask for a drink from me, being a Samaritan woman ? for the Jews had no intercourse with the Samaritans.

10 Jesus answered and said to her, If you knew the gift of the God [which is before you] and who it is that says to you, give me a drink, you would have asked him, and he would have given you living water. 11 The woman said to him, Master, you have nothing with which to draw, and the well is deep, whence then have you the living water ? 12 are you greater than our father Jacob, who gave us the well, and drank from it, he and his sons and his flock ? 13 Jesus answered and said to her, Every one that drinks of this water will thirst again ; 14 but whoever drinks of the water that I shall give him will never thirst, but the water that I give him will be in him a well of water springing up into a life eternal. 15 The woman said to him, Master, give me this water, that I thirst not, nor come hither to draw. 16 He said to her, Go, call your husband, and come here. 17 The woman answered and said, I have not a husband. Jesus said to her, You said well, I have not a husband, 18 for you have had five husbands, and he that you now have is not a husband ; this you said truly. 19 The woman said to him, Master, I see that you are a prophet. 20 Our fathers worshipped on this mountain, and you say that Jerusalem is the place where men ought to worship. 21 Jesus said to her, Woman, the hour comes when neither on this mountain nor in Jerusalem you shall worship the father. 22 You worship you know not

what ; we know what we worship, for the salvation [of the world] is from the Jews. 23 But the hour comes, and now is, when the true worshippers will worship the father in spirit and in truth, for the father seeks such to worship him. 24 The God is a spirit, and they that worship him must worship in spirit and in truth. 25 The woman said to him, I know that the Messiah comes, who is called the Christ ; when he has come, he will tell us of all things. 26 Jesus said to her, I that speak to you am he.

27 And on this his disciples came, and marveled that he talked with the woman, but none said to him, Why do you talk with her? 28 The woman therefore left her water jar and went away into the city, and said to the men, 29 Come, see a man that told me all that I have done ; is not this the Christ? 30 They came out of the city and came to him.

31 In the mean time the disciples asked him, saying, Rabbi, eat. 32 But he said to them, I have food to eat of which you know not. 33 The disciples therefore said one to another, Has any one brought him any thing to eat? 34 Jesus said to them, My food is to do the will of him that sent me, and to finish his work. 35 Say not, There are yet four months and [then] comes the harvest? behold I tell you, lift up your eyes and see the fields, for they are white for a harvest. 36 Already he that reaps receives wages, and gathers fruit for a life eternal, so that he that sows and he that reaps may rejoice together. 37 For in this [case] the saying is true, that one sows and another reaps. 38 I sent

you to reap that on which you had not labored; others labored, and you have entered into their labor.

¶ 39 And many of the Samaritans from that city believed on him because of the saying of the woman, testifying, He told me all that I had done. 40 So then the Samaritans came to him, and asked him to stay with them there, and he staid there two days. 41 And many more believed on him because of his word; 42 and they said to the woman, We no longer believe for your talking, for we ourselves have heard, and know that this is truly the Savior of the world.

43 And after two days he went thence to Galilee, 44 though Jesus himself testified, that a prophet has no honor in his own country. 45 When therefore he came to Galilee, the Galileans received him, having seen all that he did in Jerusalem at the feast, for they also went to the feast.

46 They came therefore again to Cana in Galilee, where he made the water wine.

¶ And there was a certain nobleman whose son was sick in Capernaum; 47 and he hearing that Jesus had come from Judea to Galilee, came to him, and asked him to go down and heal his son, for he was about to die. 48 Jesus therefore said to him, Unless you see signs and prodigies you will not believe. 49 And the nobleman said to him, Master, come down before my little child dies. 50 Jesus said to his, Go, your son lives. The man believed the word that Jesus said to him, and went. 51 And while he was now going down, his servants met him, and announced,

saying, Your child lives. 52 He inquired of them, therefore, the hour in which he was better, and they said to him, Yesterday, at the seventh hour [1 p. m.], the fever left him. 53 Then the father knew that it was in that hour in which Jesus said to him, Your son lives ; and he believed, and all his house. 54 This again was the second sign which Jesus did after coming from Judea to Galilee.

CHAPTER V. 5 : 1—47.

Jesus cures the sick man of Bethesda on the sabbath, and debates with the Jews.

5 : 1 After these things was the feast of the Jews, and Jesus went up to Jerusalem. 2 And there was by the sheep gate in Jerusalem a bath in a house which was called in Hebrew Bethesda [house of mercy], having five porches. 3 In these lay a multitude of sick, blind, maimed [and] withered. 5 And a certain man was there having been thirty-eight years in his infirmity. 6 Jesus seeing this man lying [there], and knowing that he had been [sick] a long time, said to him, Do you wish to be made well? 7 The sick man answered, Master, I have not a man when the water is troubled to put me into the pool, but while I am coming, another goes down before me. 8 Jesus said to him, Arise, take up your bed and go ; 9 and immediately the man was made well, and took up his bed and went away, and the sabbath was on that day. 10 The Jews therefore said to him that was healed, It is the sabbath, it is not lawful for you to carry your bed. 11 He an-

sswered them, He that made me well said to me, Take up your bed and go. 12 And they asked him, Who is the man that said to you, Take up your bed and go? 13 And the sick man did not know who it was, for Jesus had gone away, a multitude being in that place. 14 After these things Jesus found him in the temple, and said to him, See, you are made well, sin no more, lest something worse befall you. 15 The man went and told the Jews that it was Jesus who made him well. 16 And the Jews persecuted Jesus for this, because he did these things on the sabbath. 17 But Jesus answered them, My father works till now, and I also work. 18 For this, therefore, the Jews sought the more to kill him, because he not only broke the sabbath, but also said that the God was his father, making himself equal with the God. 19 Jesus answered therefore and said to them, Truly, truly, I tell you, the son can do nothing of himself, except what he sees the father do, for what he does, these things the son also does in like manner. 20 For the father loves the son, and shows him what he does, and greater works than these will he show him, that you may marvel; 21 for as the father raises up the dead, and makes them live, so the son makes live whom he will. 22 For the father judges no one, but has given all judgment to the son, 23 that all may honor the son as they honor the father; he that honors not the son, honors not the father that sent him. 24 Truly, truly, I tell you, he that hears my words, and believes on him that sent me, has a life eternal, and shall not come to judgment, but has passed out of death into the life. 25 Truly, truly, I tell you that

the hour comes, and now is, when the dead shall hear the voice of the son of the God, and they that hear shall live. 26 For as the father has life in himself, so he has given to the son to have life in himself, 27 and he has given him authority also to execute judgment, because he is a son of man. 28 Marvel not at this, for the hour comes in which all that are in the tombs will hear his voice, 29 and come forth, they that did good, to a resurrection of life, and they that did evil to a resurrection of judgment. 30 I can do nothing of myself; as I hear I judge, and my judgment is just, because I seek not my will, but the will of him that sent me. 31 If I testify of myself, my testimony is not true ; 32 there is another that testifies of me, and I know that his testimony of me is true. 33 You sent to John, and he testified to the truth, 34 but I receive not testimony from man, but I say these things that you may be saved. 35 He was a burning and shining light, and you were willing for the hour to rejoice in his light. 36 But I have greater testimony than John's, the works that the father gave me to do, testify of me that the father sent me ; 37 and the father that sent me has testified of me ; you never heard his voice, nor saw his form ; 38 and you have not his word abiding in you, for you believe not him that he sent. 39 Search the Scriptures, for you think that you have in them a life eternal, and they are they that testify of me ; 40 and you will not come to me that you may have life. 41 I receive not glory from man, 42 but I know you that you have not the love of the God in you. 43 I came in my father's name, and

you receive me not ; if another shall come in his own name, him will you receive. 44 How can you believe who receive glory one from another, and seek not the glory that is from the God only. 45 Think not that I will accuse you to the father ; there is one that accuses you, Moses, in whom you trust ; 46 for if you had believed Moses, you would believe me, for he wrote of me ; 47 but if you believe not his writing, how can you believe my words ?

CHAPTER VI. 6:1—71.

Jesus feeds five thousand, walks upon the sea, and debates with the Jews.

6:1 After these things went Jesus beyond the sea of Galilee, which is [the sea] of Tiberias ; 2 and there followed him a great multitude, because they saw the signs that he did on the sick. 3 And Jesus went on the mountain and sat there with his disciples. 4 And the passover was nigh, the feast of the Jews. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude were coming to him, said to Philip, Whence shall we buy bread that these may eat ? 6 But this he said trying him, for he knew what he was about to do. 7 Philip answered him, Two hundred denarii [\$30] worth of bread would not be enough for them, that each might take a little. 8 One of his disciples said to him, Andrew, Simon Peter's brother, 9 There is a boy here that has five barley loaves and two small fishes, but what are these for so many ? 10 Jesus said, Make the men recline ; and there was much grass in the

place. The men therefore reclined to the number of about five thousand. 11 Jesus therefore took the bread and having given thanks, gave it to them that reclined, and in like manner of the fishes, as much as they wished. 12 And when they were satisfied he said to his disciples, Gather the fragments which remain over, that nothing may be lost. 13 They gathered them up therefore, and filled twelve traveling baskets with the fragments of the five barley loaves of bread, which remained over to them that had eaten. 14 The men therefore seeing the sign which he did, said, This is certainly the prophet that was to come into the world.

15 Jesus therefore knowing that they would come and take him by force, to make him king, went away on the mountain by himself alone. 16 And when it was evening his disciples went down on the sea, 17 and going into the boat, they were going across the sea to Capernaum, and it was now dark, and Jesus had not come to them. 18 And the sea was agitated by a great wind that blew. 19 Having gone therefore twenty-five or thirty stadiums [three or four miles], they saw Jesus walking on the sea, and being near the boat, and they were afraid. 20 And he said to them, It is I, be not afraid. 21 They therefore willingly took him into the boat, and immediately the boat was at the land to which they were going.

22 On the next day the multitude that staid beyond the sea, seeing that there was no other small boat there, but one, and that Jesus went not in the boat with his disciples, 23 but many small boats came

from Tiberias, near the place where they ate the bread, when the master gave thanks; 24 when the multitude therefore saw that Jesus was not there, nor his disciples, they entered into the boats, and came to Capernaum seeking for Jesus. 25 And having found him on the other side of the sea, they said to him, Rabbi, when came you here? 26 Jesus answered them and said, Truly, truly I tell you, You seek me, not because you saw the signs, but because you ate the bread and were filled. 27 Labor not for the food that perishes, but for the food that abides for a life eternal, which the son of man will give you, for him has God the father sealed. 28 They said therefore to him, What shall we do that we may work the work of the God? 29 Jesus answered and said to them, This is the work of the God that you believe on him whom he sent. 30 They said therefore to him, What sign then do you do, that we may see and believe you? what do you work? 31 Our fathers ate the manna in the wilderness, as it is written, He gave them bread from the heaven to eat [Ps. 78:24]. 32 Jesus therefore said to them, Truly, truly I tell you, Moses gave you not the bread from the heaven, but my father gives you the true bread from the heaven; 33 for the bread of the God is he that comes down from the heaven and gives life to the world. 34 Then they said to him, Master, always give us this bread. 35 Jesus said to them, I am the bread of the life, he that comes to me shall never hunger, and he that believes on me shall never thirst; 36 but I said to you, that you have seen me and believed not. 37 Every thing that the father gives me,

will come to me, and him that comes to me, I will in no case cast out ; 38 for I came down from the heaven not to do my will, but the will of him that sent me. 39 And this is the will of him that sent me, that as to every thing which he gave me, I shall lose nothing, but raise it up on the last day. 40 For this is the will of him that sent me, that every one who sees the son and believes on him, shall have a life eternal, and I will raise him up on the last day.

41 The Jews therefore complained concerning him, because he said I am the bread that came down from the heaven ; 42 and they said, Is not this Jesus the son of Joseph, whose father and mother we know ? how says he now, I came down from the heaven ? 43 Jesus answered and said to them, Complain not among yourselves ; 44 none can come to me unless the father who sent me draws him, and I will raise him up on the last day. 45 It is written in the prophets [Isa. 54 : 13], They shall all be taught of God, every one that has heard and learned from the father, comes to me ; 46 not that any one has seen the father, except he that is with the father, he has seen the father. 47 Truly, truly I tell you, he that believes has a life eternal ; 48 I am the bread of the life ; 49 your fathers ate the manna in the wilderness and died ; 50 this is the bread that comes down from the heaven, that one may eat of it and not die. 51 I am the living bread, that came down from the heaven; if any one eats of this bread he will live forever, and the bread which I give is my flesh, which is for the life of the world.

52 The Jews therefore fought one with another,

saying, How can this [man] give us [his] flesh to eat? 53 Jesus therefore said to them, Truly, truly I tell you, if you eat not the flesh of the son of man and drink [not] his blood, [you are without a life], you have not a life in yourselves, [only a psyche soul]. 54 He that eats my flesh and drinks my blood, has a life eternal, and I will raise him up at the last day; 55 for my flesh is true food, and my blood is true drink; 56 he that eats my flesh and drinks my blood abides in me and I in him. 57 As the living father sent me, and I live because of the father, so he that eats me, shall live because of me. 58 This is the bread that came down from heaven, not as the fathers ate and died; he that eats this bread shall live forever. 59 He said these words teaching in a synagogue in Capernaum. 60 Many of his disciples therefore said, This is a hard saying, who can hear it? 61 But Jesus knowing in himself that his disciples complained concerning this, said to them, Does this offend you? 62 [what] if you should see the son of man ascend where he was formerly? 63 The spirit is that which makes us live, the flesh avails nothing. The words which I have spoken to you are a spirit and a life; 64 but some of you believe not, for Jesus knew from the beginning who they were that believed not, and which would betray him. 65 And he said, Because of this, I said to you that no one can come to me unless it is given him from the father. 66 From this [time] many of his disciples went away from following him, and walked no more with him. 67 Jesus said therefore to the twelve, Do you also wish to go away? 68 Simon Peter

answered him, Master, to whom shall we go, you have words of a life eternal, 69 and we have believed and know that you are the holy [one] of the God. 70 He answered them, Did I not choose you twelve? and of you, one is a devil. 71 But he spoke of Judas [son] Simon the Iscariot, for he was about to betray him, being one of the twelve.

CHAPTER VII. 7:1—52.

Teachings of Jesus at the feast of tabernacles.

7:1 And after these things Jesus traveled in Galilee, for he would not travel in Judea, because the Jews sought to kill him. 2 And the feast of the Jews was nigh that of tabernacles. 3 His brothers therefore said to him, Go down from here and go into Judea, that your disciples may see your works, which you do; 4 for no one does a thing in secret, and seeks himself to be known openly; if you do these things, show yourself to the world; 5 for neither did his brothers believe on him. 6 Jesus said therefore to them, My time has not yet come, your time is always ready; 7 the world cannot hate you; but me it hates, because I testify of it, that its works are evil. 8 Go you up to the feast, I go not up to this feast, because my time has not yet fully come. 9 Having said these things, he remained in Galilee; 10 but when his brothers had gone up, then he also went up to the feast, not openly, but as it were secretly. 11 The Jews therefore sought him at the feast and said, Where is he? 12 And there was much complaining about him by the multitudes;

some said, He is a good man ; others said, No, but he misleads the multitude ; 13 but none spoke openly in favor of him, for fear of the Jews. 14 And now in the middle of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marveled, saying, How knows this man letters, having never learned ? 16 Jesus therefore answered them and said, My teaching is not mine, but his that sent me ; 17 if any one will do his will, he will know concerning the teaching whether it is from the God, or whether I speak from myself. 18 He that speaks from himself, seeks his own glory, but he that seeks the glory of him that sent him, this [man] is true, and there is no iniquity in him. 19 Did not Moses give you the law ? and none of you does what the law requires, why do you seek to kill me ? 20 The multitude answered, You have a demon; who seeks to kill you. 21 Jesus answered and said to them, I did one work and you all marveled because of it. 22 Moses gave you the circumcision, not because it was from Moses, but from the [earlier] fathers, and you circumcise a man on the sabbath. 23 If a man receives circumcision on the sabbath, that the law of Moses may not be broken, are you angry at me because I made a man entirely well on the sabbath ? 24 Judge not according to an appearance, but judge a righteous judgment. 25 Some of the Jerusalemites therefore said, Is this not he whom they seek to kill ? 26 and see, he speaks boldly, and they say nothing to him ? Do the rulers at length know truly that this is the Christ ? 27 But we know whence this man is, but when the Christ comes none will know whence he

is. 28 Jesus therefore cried, teaching in the temple, and saying, You both know me, and know whence I am, and I came not from myself, but he that sent me is true, whom you know not; 29 I know him because I came out from him, and he sent me. 30 They sought therefore to take him by force, and none laid a hand on him, because his hour had not yet come. 31 But many from the multitude believed on him, and said, When the Christ comes, will he do more signs than this [man] has done?

32 The Pharisees heard that the multitude made these complains concerning him, and the chief priests and Pharisees sent officers to take him by force. 33 Jesus therefore said, Yet a little while am I with you, and [then] I go to him that sent me; 34 you will seek me and not find me, and where I go, you will not be able to come. 35 The Jews therefore said to themselves, Where is this man about to go, that we will not find him? will he go to the dispersion of the Greeks, and teach the Greeks? 36 what means this word which he spoke, You shall seek me and shall not find me, and where I go you will not be able to come? 37 And on the last day, the great day of the feast, Jesus stood and cried, saying, If any one thirsts, let him come to me and drink; 38 he that believes in me as the Scripture said, Out of his belly shall flow rivers of living water. 39 But he said this of the spirit which those believing in him were about to receive, for the spirit was not yet [given], because Jesus was not yet glorified. 40 Some of the multitude therefore hearing [these] words, said, This is truly the prophet; 41 others said, This

is the Christ ; others said, [No], for does the Christ come from Galilee ? 42 said not the Scripture, that the Christ comes from the seed of David, and from Bethlehem, the village where David was ? 43 There was a division therefore of the multitude because of him, 44 and some wished to take him, but none laid hands on him.

45 The officers came therefore to the chief priests and Pharisees, and they said to them, Why did you not bring him ? 46 The officers answered, Man never spoke like [this man]. 47 The Pharisees answered them, Are you also deceived ? 48 has any of the rulers believed on him ? or of the Pharisees ? 49 But as to this multitude which knows not the law, they are accursed. 50 Nicodemus who came to him, being one of them, said, 51 Does our law condemn a man till it first hears from him, and knows what he does ? 52 They answered and said to him, Are you also of Galilee ? Search and see, for out of Galilee arises no prophets.

CHAPTER VIII. 7 : 53—8 : 59.

Jesus spares an adulteress, testifies of himself as a son of God, and of the Jews as children of the devil.

7 : 53 And they went each to his house; 8 : 1 but Jesus went to the mount of Olives ; 2 and early in the morning he came again to the temple ; and all the people came to him ; and he sat and taught them. 3 And the scribes and Pharisees brought him a woman taken in adultery, and having stood her in the midst, 4 they said to him, Teacher, this woman

was taken in adultery, in the very act. 5 And it is commanded in the law of Moses, that such shall be stoned, but what say you? 6 This they said, trying him, that they might have something of which to accuse him; but Jesus stooping down, wrote with his finger on the ground. 7 And when they continued questioning him, rising up, he said to them, He of you that is without sin, let him cast the first stone at her. 8 And again stooping down he wrote on the ground. 9 And they having heard, and being convicted by consciousness, went out one by one, beginning with the older even to the last, and Jesus was left alone, and the woman was standing in the midst. 10 And Jesus rising up, and seeing none but the woman, said to her, Woman, where are they, your accusers? has no one condemned you? 11 And she said, No one, master. And Jesus said to her, Neither do I condemn you, go and sin no more. [An interpolation of the fourth century.]

[Continued from 7 : 52].

12 Jesus therefore spoke to them again, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of the life. 13 Then said the Pharisees to him, You testify of yourself, your testimony is not true. 14 Jesus answered and said to them, Though I testify of myself, my testimony is true, for I know whence I came and whither I go; 15 you judge after the flesh, I judge no one; 16 and if I judge, my judgment is true, for I am not alone, but I and the father who sent me. 17 And it is written in your law, that the testimony of two men is true; 18 I am one that testify of my-

self, and the father that sent me testifies of me. 19 They said therefore to him, Where is your father? Jesus answered, You have known neither me nor my father; if you knew me, you would have known my father. 20 These words he spoke in the treasury, teaching in the temple, and no man arrested him, because his hour had not yet come. 21 He said therefore again to them, I go away, and you will seek me and you will die in your sins, and whither I go you will not be able to come. 22 The Jews therefore said, Will he kill himself? that he said whither I go, you will not be able to come? 23 And he said to them, You are from below, I am from above; you are from this world, I am not from this world. 24 I said therefore to you, You shall die in your sins; for if you believe not that I am [what I say], you will die in your sins. 25 They said therefore to him, Who are you? Jesus said, What I said to you at the beginning, I also say to you [now]. 26 I have many things to say and to judge concerning you, but he that sent me is true, and what I heard from him, I tell in the world. 27 They knew not that he spoke to them of the father. 28 Jesus therefore said to them, When you have lifted up the son of man, then you shall know that I am [what I say]; I speak nothing of myself, but I say these things as the father taught me. 29 He that sent me is with me, he has not left me alone; for I always do the things that please him. 30 Jesus having said these things, many believed on him. 31 Jesus therefore said to the Jews that believed on him, If you continue in my word, you will be my disciples indeed; 32 and you will

know the truth, and the truth will make you free. 33 They answered him, We are a seed of Abraham, and were never in bondage to any one, how say you, You will be free? 34 Jesus answered them, 'Truly, truly I tell you, every one that commits a sin is a slave of the sin ; 35 and the slave continues not in the house forever, but the son continues in it forever. 36 If therefore, the son makes you free, you will be free indeed. 37 I know that you are a seed of Abraham, but you seek to kill me, because my word has no place in you. 38 I tell you what I have seen with [my] father, and you do what you have heard with [your] father. 39 They answered and said to him, Abraham is our father. Jesus said to them, If you were children of Abraham you would do the works of Abraham ; 40 but you seek to kill me, a man that told you the truth, which I heard from the God, this did not Abraham; 41 you do the works of your father. They said to him, We were not born from fornication ; we have one father, the God. 42 Jesus said to them, If the God was your father, you would love me, for I went forth and came from the God, neither did I come of myself, but he sent me. 43 Why do you not understand my talk? Because you cannot hear my word. 44 You are of your father, the devil, and the desires of your father you will do ; he was a murderer from the beginning and stood not by the truth, for the truth is not in him. When he tells a lie, he tells of his own, for he is a liar and the father of the same. 45 But because I tell you the truth, you will not believe me. 46 Who of you convicts me of sin ? if I say the truth why do you not be-

lieve me? 47 He that is from the God hears the God's words; you therefore hear them not, because you are not from the God. 48 The Jews answered and said to him, Say we not well that you are a Samaritan and have a demon? 49 Jesus answered, I have not a demon, but I honor my father, and you dishonor me. 50 I seek not my glory; there is one that seeks and judges. 51 Truly, truly I tell you, If any one shall keep my word, he shall never die. 52 The Jews said to him, Now we know that you have a demon: Abraham died, and the prophets, and you say, If one keeps my word, he will never die. 53 Are you greater than our father Abraham? who died, and the prophets died? whom do you make yourself? 54 Jesus answered, If I glorify myself, my glory is nothing; it is my father that glorifies me, who you say is your God, 55 and you have not known him; but I know him, and if I should say I do not know him, I should be a liar like you; but I know him and keep his word. 56 Abraham your father rejoiced to see my day, and he saw it and was glad. 57 The Jews therefore said to him, You are not fifty years old, and have you seen Abraham? 58 And Jesus said to them, Truly, truly I tell you, that I existed before Abraham was born. 59 They took up stones therefore to cast at him, but Jesus hid himself, and went out of the temple.

CHAPTER IX. 9:1—10:42

Jesus on the sabbath gives sight to one born blind, and is blamed by the Pharisees, with whom he has a long debate.

9:1 And passing along he saw a man blind from birth. 2 And his disciples asked him, saying, Rabbi,

who sinned, this man or his parents ? that he was born blind ? 3 Jesus answered, Neither did this man sin nor his parents, but it occurred that the works of the God might be shown in him. 4 I must do the works of him that sent me while it is day ; night comes when none can work. 5 While I am in the world, I am the light of the world.'

6 Having said these words, he spit on the ground and made paste of the spittle, and anointed his eyes with the paste ; 7 and he said to him, Go and wash in the pool of the Siloam ; and he went and washed and came seeing. 8 The neighbors therefore, and those that knew him before when he was a beggar, said, Is not this he that sat and begged ? 9 Some said, It is he ; others said, It is not, but he is like him ; he said, I am he. 10 They said therefore to him, How were your eyes opened ? 11 He answered, saying, A man called Jesus, made paste of clay, and anointed my eyes and said to me, Go to the Siloam and wash ; I went therefore and washed and recovered sight. 12 They said to him, Where is he ? He said, I know not. 13 They brought to the Pharisees him that before was blind. 14 And the sabbath was on the day that Jesus made the paste and opened his eyes. 15 The Pharisees therefore asked him again how he recovered his sight, and he said to them, He put clay on my eyes, and I washed, and see. 16 Then said some of the Pharisees, This [man] is not from God, because he keeps not the sabbath ; others said, How can a man that is a sinner do such signs ? and there was a division among them. 17 They said again to the blind, What say you of

him because he opened your eyes? He said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he was blind and had recovered his sight, till they called his parents. 19 And they asked them, saying, Is this your son, of whom you say that he was born blind? how then does he now see? 20 His parents answered and said, We know that this is our son, and that he was born blind; 21 but how he now sees we know not, or who opened his eyes, we know not; ask him, he is of age, and he will speak for himself. 22 His parents said this, because they feared the Jews; for the Jews had already agreed that if any one confessed him to be the Christ, he should be expelled from the synagogue. 23 Because of this, his parents said, He is of age, ask him.

24 They called therefore a second time, the man who had been blind, and said to him, Give glory to the God, we know as to this man that he is a sinner. 25 He answered, therefore, That he is a sinner I know not; one thing I know, that while I was blind, I now see. 26 They said therefore to him, What did he do to you? how did he open your eyes? 27 He answered them; I have told you already and you heard not, why do you wish to hear again? do you wish to be his disciples? 28 They reviled him, and said, You are his disciple, but we are disciples of Moses; 29 we know that the God spoke to Moses, but as to this man we know not whence he is. 30 The man answered and said to them, In this it is wonderful, that you know not whence he is, and he opened my eyes; 31 we know that the God hears not sin-

ners, but if one is a God-fearer, and does his will, him he hears; 32 from of old it was never heard that one opened the eyes of one born blind; 33 if this man was not from God he would be able to do nothing. 34 They answered and said to him, You were born wholly in sin, and do you teach us? And they cast him out. 35 Jesus heard that they had cast him out, and having found him, he said to him, Do you believe in the son of the God? 36 He answered and said, And who is he, master, that I may believe on him? 37 Jesus said to him, You have both seen him, and he that is talking with you is he. 38 And he said, I believe, master, and worshipped him.

39 And Jesus said, For judgment came I into the world, that those who see not may see, and that the seeing may be made blind. 40 Some of the Pharisees that were with him heard these [words],⁷ and they said to him, Are we blind also? 41 Jesus said to them, If you were blind you would not have sin, but now you say, We see, your sin remains.

10:1 Truly, truly, I tell you, he that enters not into the sheepfold by the door, but climbs up from somewhere else, is a thief and a robber; 2 but he that enters in by the door is the shepherd of the sheep; 3 to him the porter opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. 4 When he puts out his own, he goes before them, and the sheep follow him because they know his voice. 5 They follow not a stranger, but flee from him, for they know not the voice of strangers. 6 This parable spoke Jesus to

them, but they understood not what he said to them. 7 Jesus therefore said again, Truly, truly, I tell you, I am the door of the sheep ; all that came before me were thieves and robbers, but the sheep did not hear them. 9 I am the door ; if any one enters by me he shall be saved, and shall go in and go out and shall find pasture. 10 The thief comes not but to steal and destroy ; I have come that they may have life, and have it abundantly. 11 I am the good shepherd ; the good shepherd gives his life [psyche] for the sheep. 12 The hired man, and one that is not the shepherd, whose the sheep are not, sees the wolf coming, and leaves the sheep and flees, and the wolf seizes and scatters them. 13 [He flees] because he is a hired man, and cares not for the sheep. 14 I am the good shepherd, and I know mine, and mine know me. 15 As the father knows me, I also know th^a father, and I lay down my life for my sheep. 16 And other sheep I have which are not of this fold, and those I must bring, and they will hear my voice, and there will be one fold, one shepherd. 17 For this the father loves me, because I lay down my life that I may take it again. 18 No one takes it from me, but I lay it down of myself ; I have authority to lay it down, and I have authority to take it again ; this command I received from my father.

19 Again there was a division among the Jews because of these words ; 20 and many said, He has a demon, and is mad, why do you hear him ? 21 Others said, These are not the words of a demoniac ; can a demon open the eyes of the blind ?

22 It was the feast of the dedication, and it was

winter. 23 And Jesus walked in the temple, in Solomon's porch, 24 and the Jews surrounded him, and said to him, How long do you hold us in doubt? if you are the Christ, tell us plainly. 25 Jesus answered them, I have told you, and you believe not; the works that I do in my father's name testify concerning me; 26 but you believe not, because you are not of my sheep, as I told you. 27 My sheep hear my voice, and I know them, and they follow me, 28 and I give them a life eternal, and they shall not perish, and no one shall pluck them from my hand. 29 My father who gave them to me is greater than all [other beings], and no one can pluck them from my father's hand. 30 I and the father are one. 31 The Jews therefore took up stones to stone him, 32 Jesus answered them, Many good works have I shown you from the father, for which of those works do you stone me? 36 The Jews answered him, For a good work we stone you not, but for blasphemy, and because you, being a man, make yourself a god. 34 Jesus answered them, Is it not written in your law, I said you are gods? 35 If he called them gods to whom the word of the God came, and the Scripture cannot be made void, 36 say you of him whom the father sanctified and sent into the world, You blaspheme, because I said I am a son of the God? 37 If I do not the works of my father, believe me not, 38 but if I do, though you believe not me, believe the works, that you may know and understand that the father is in me, and I in the father. 39 They sought therefore again to take him, and he escaped from their hand. 40 And he went away again be-

yond the Jordan, to the place where John was baptizing at first, and abode there. 41 And many came to him and said, John did no sign, but all that John said of this man was true, 42 And many believed on him there.

CHAPTER X. 11 : 1—57.

Jesus raises Lazarus from the dead, and the scribes and Pharisees take counsel to kill both him and Lazarus.

11:1 And a certain man was sick, Lazarus, of Bethany, of the village of Mary, and Martha her sister. 2 And Mary was the one who anointed the master with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent to him, saying, Master, behold he whom you love is sick. 4 But Jesus having heard, said, This sickness is not to death, but for the glory of the God, that the son of the God may be glorified by it. 5 And Jesus loved Martha and her sister, and Lazarus. 6 When therefore he heard that he was sick, then he remained in the place where he was, two days. 7 Then after this he said to the disciples, Let us go into Judea again. 8 The disciples said to him, Recently the Jews sought to stone you, and will you go there again? 9 Jesus answered, Are there not twelve hours in the day? if any one walks in the day he does not stumble, because he sees the light of this world; 10 if any one walks in the night, he stumbles, because the light is not in it. 11 These things he said, and after this he said, Lazarus our friend has fallen asleep, but I go to awake him.

12 They said therefore to him, Master, if he sleeps he will recover. 13 But Jesus spoke of his death, but they thought that he spoke of his resting in sleep. 14 Then therefore Jesus said to them plainly, Lazarus is dead ; 15 and I am glad, because of you, that I was not there, that you may believe, but let us go to him. 16 Thomas, called the twin, therefore said to his fellow disciples, Let us also go, that we may die with him.

17 Then Jesus having come, found that he had been four days in the tomb. 18 And Bethany was near to Jerusalem, about eighteen stadiums [two miles] distant, 19 and many of the Jews had come to those with Martha and Mary to comfort them for their brother. 20 When therefore Martha heard that Jesus was coming she went to meet him, but Mary still sat in the house. 21 Martha therefore said to Jesus, Master if you had been here my brother would not have died ; 22 but even now, I know that whatever you ask the God, the God will give you. 23 Jesus said to her, Your brother shall rise again. 24 Martha said to him, I know that he will rise again at the resurrection in the last day. 25 Jesus said to her, I am the resurrection and the life, he that believes on me, though he is dead, shall live ; 26 and every one that lives and believes on me shall never die ; do you believe this ? 27 She said to him, Yes, master, I believe that you are the Christ, the son of the God, who was to come into the world. 28 Having said this, she went and called her sister Mary, saying privately, The teacher has come, and calls for you. 29 When she heard [this], she arose

quickly and came to him. 30 Jesus had not yet entered the village, but was at the place where Martha met him. 31 The Jews then that were with her in the house, and were comforting her, seeing Mary that she arose quickly and went out, followed her, saying, She has gone to the tomb to weep there. 32 When therefore Mary came where Jesus was, seeing him, she fell at his feet, saying to him, Master, if you had been here my brother would not have died. 33 Then Jesus, when he saw her weeping, and the Jews who came with her weeping, groaned in the spirit, and was troubled, 34 and he said, Where did you lay him? They said, Master, come and see. 35 Jesus wept. 36 The Jews therefore said, See how he loved him! 37 And some of them said, Could not this man who opened the eyes of the blind [man] have caused that this man shonld not have died? 38 Jesus groaning again in himself, came to the tomb, and it was a cave, and a stone was laid on it. 39 Jesus said, Take away the stone. Martha, the sister of the dead, said to him, He already smells badly, for it is the fourth day. 40 Jesus said to her, Did I not tell you, that if you will believe, you shall see the glory of the God? 41 They took away the stone therefore, and Jesus lifted up his eyes above, and said, Father, I thank you that you heard me; 42 and I know that you always hear me, but becaase of the multitude standing by, I said it that they may believe that you sent me. 43 And having said these words, he cried with a loud voice, Lazarus, come forth; 44 and the dead man came forth, bound as to his feet and hands with bandages, and his face

was bound with a napkin. Jesus said to them Loose him, and let him go.

45 And many of the Jews who came with Mary, when they saw what he did, believed on him; 46 but some of them went to the Pharisees and told them what Jesus had done. 47 The chief priests and Pharisees therefore assembled the Sanhedrim, and they said, What shall we do? for this man does many signs; 48 if we let him alone thus, all will believe on him, and the Romans will come and take away our place and nation. 49 And one of them, Caiaphas, being chief priest that year, said to them, You know nothing at all, 50 neither consider that it is expedient that one man should die for the people, and not the whole nation perish. 51 And this he said not of himself, but being chief priest that year, he prophesied that Jesus was about to die for the nation, 52 and not for [that] nation only, but that he might collect all the children of the God that are scattered abroad, into one body. 53 From that time therefore, they took counsel to kill him. 54 Jesus therefore no longer walked openly among the Jews, but departed thence, to a place near the wilderness, to a city called Ephraim, and abode there with his disciples.

55 And the passover of the Jews was nigh, and many went up to Jerusalem from the country before the passover, that they might purify themselves. 56 They sought Jesus therefore, and said among themselves, standing in the temple, What do you think? that he will not come to the feast? 57 But the chief priests and Pharisees had given orders that

if any one knew where he was, he should inform [against him], that they might take him.

CHAPTER XI. 12 : 1—50.

Jesus is entertained by Martha, is anointed by Mary, enters Jerusalem in triumph, is inquired after by Greeks, and is addressed from heaven.

12:1 Jesus therefore six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 They made him therefore a supper there, and Martha served, but Lazarus was one of those that sat down with him. 3 Mary therefore took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odor of the ointment. 4 But Iscariot, one of his disciples that was about to betray him, said, 5 Why was not this ointment sold for three hundred denarii [\$45], and given to the poor ? 6 But he said this not that he cared for the poor, but because he was a thief, and having the treasure chest held [for himself] what was put in it. 7 Jesus therefore said, Let her alone, that she may keep the same for the day of my burial ; 8 the poor you have always with you, but me you have not always. 9 A great multitude of Jews therefore came also, because he was there, and they came not because of Jesus only, but also that they might see Lazarus, whom he raised from the dead. 10 And the chief priests took counsel to kill Lazarus also ; 11 for because of him, many of the Jews went away and believed on Jesus. 12 The

next day a great multitude of them that came to the feast, having heard that Jesus was coming to Jerusalem, 13 took branches of palm, and went out to meet him, and cried, Hosanna, blessed is he that comes in the name of master, the king of Isral. 14 And Jesus finding a colt of an ass, sat on it, as it is written [Zach. 9:9], 15 Fear not daughter of Zion, behold your king comes, sitting on the foal of an ass. 16 His disciples understood not these things at first, but when Jesus was glorified they remembered that these things were written of him, and that they did these things to him. 17 Then the multitude that was with him, testified that he called up Lazarus from the tomb, and raised him from the dead. 18 For this also the multitude met him, because they heard that he did this sign. 19 The Pharisees said therefore to themselves, You see that you gain nothing, the world has gone after him. 20 And there were certain Greeks of them that came up to worship at the feast; 21 these came to Philip, who was from Bethsaida, and said, Master, we wish to see Jesus. 22 Philip went and told Andrew, and Andrew and Philip told Jesus. 23 Jesus therefore said, The hour has come for the son of man to be glorified. 24 Truly, truly I tell you, unless the grain falls into the ground and dies, it remains alone; if it dies it bears much fruit. 25 He that loves his life [psyche], shall lose it; and he that hates his life in this world, shall keep it for a life [zoe] eternal. 26 If any man will serve me, let him follow me, and where I am, there my servant shall be; if any man will serve me, him will my father honor. 27 Now is my soul troubled, and what shall I say? father save

me from this hour ? but for this I came to this hour; 28 father, glorify your name. Then a voice came from heaven [saying], I have glorified it and will glorify it again. 29 The multitude that stood and heard, said, It thundered ; others said, An angel spoke to him. 30 Jesus answered and said, This voice was not because of me, but because of you ; 31 now is the judgment of this world; now the ruler [archon] of this world, will be cast out. 32 And if I am lifted up from the earth, I will draw all men to myself. 33 But he said this, signifying by what death he should die. 34 Then the multitude answered him, We have heard from the law, that the Christ will continue forever, and how say you, that the son of man must be lifted up ? who is this son of man ? 35 Jesus therefore said to them, Yet a little while will the light be with you ; walk while you have the light, that the darkness overtake you not; and he that walks in darkness knows not whither he goes; 36 while you have the light, walk in the light, that you may be sons of light.

Jesus said these things and went and hid himself from them. 37 Though he had done so many signs before them, they did not believe on him, 38 that the word of Isaiah the prophet, might be fulfilled, which he said [Isa. 53:1], Master, who believed our report? and to whom was the arm of master revealed ? 39 therefore they could not believe ; for Isaiah said again [Isa. 6:9], 40 He blinded their eyes and hardened their hearts, that they might not see with their eyes, and understand with their hearts, and turn and I should heal them. 41 These things said Isaiah,

when he saw his glory, and spoke of him. 42 Nevertheless, even of the rulers [archons], many believed on him, but they did not confess him, that they might not be expelled from the synagogues; 43 for they loved the glory of men more than the glory of the God. 44 Jesus therefore cried and said, He that believes on me, believes not on me [only], but on him that sent me; 45 and he that sees me, sees him that sent me. 46 I came a light into the world; none that believes in me will abide in darkness; 47 if any one hears my words, and keeps them not, I will not judge him; for I came not to judge the world, but to save the world. 48 He that rejects me and receives not my words, has one that will judge him; the words that I have spoken will judge him in the last day. 49 For I have not spoken from myself, but the father that sent me, ordered me what to say, 50 and I know that his order is a life eternal; what I say therefore as the father told me, so I speak.

CHAPTER XII. 13 : 1—38.

Jesus eats his last supper, washes the disciples' feet, and foretells the treachery of Judas, and the lapse of Peter.

13: 1 And before the feast of the passover, Jesus knowing that his hour had come to go from this world to the father, having loved his own that were in the world, he loved them to the end. 2 And supper being finished, the devil already having put in the heart of Judas, [son] of Simon the Iscariot, to betray him; 3 knowing that the father had given all things into

his hands, and that he came from God and went back to the God, 4 he arose from the supper, and put off his [outer] garments, and taking a towel girded himself. 5 Then he put water into the wash basin, and began to wash the feet of his disciples, and to wipe them with the towel with which he was girded. 6 He came therefore to Simon Peter, who said to him, Master, do you wash my feet? 7 Jesus answered and said to him, What I do, you know not now, but you will know hereafter. 8 Peter said to him, You shall never wash my feet. He answered him, If I wash you not, you will have no part with me. 9 Simon Peter said to him, Not my feet only, but also my hands and my head. 10 Jesus said, He that is bathed has no need except to wash [his] feet and is entirely clean; and you are clean but not all; 11 for he knew him that was betraying him. Because of this man he said, You are not all clean.

12 When therefore he had washed their feet, and taken his clothes, and reclined again, he said to them, Do you know what I did to you? 13 You call me the teacher and the master, and you say well, for I am. 14 If therefore I the master and teacher have washed your feet, you also ought to wash one another's feet. 15 I have given you an example, that as I did to you, you also shall do. 16 Truly, truly, I tell you, a servant is not greater than his master, nor is an apostle greater than he that sent him. 17 If you know these things, happy will you be, if you do them. 18 I speak not of you all; I know whom I chose, but that the Scripture may be fulfilled, he that eats bread with me, has lifted up his heel against me. 19 I tell

you from this time, before it occurs, that you may believe that I am [what I say]. 20 Truly, truly I tell you he that receives one that I send, receives me, and he that receives me, receives him that sent me. 21 Having said these words, Jesus was troubled in spirit and testified, and said, Truly, truly I tell you, that one of you will betray me. 22 The disciples looked on one another, doubting of whom he spoke. 23 One of the disciples was reclining on the bosom of Jesus, [the one] whom Jesus loved. 24 Simon Peter therefore beckoned to this one, and said to him, Tell us of whom he spoke. 25 He reclining thus on the breast of Jesus, said to him, Master, which one is it? 26 Jesus therefore answered, It is he for whom I will dip and give a mouthful. Then having dipped the mouthful, he took and gave it to Judas [son] of Simon Iscariot; 27 and after the mouthful, then the Satan entered into him. Jesus therefore said to him, What you do, do quickly. 28 No one of those reclining, knew for what Jesus said this to him; 29 but some thought because Judas had the treasure chest, that Jesus said to him, Buy something that we need for the feast, or that he should give something to the poor. 30 Having therefore received the mouthful, he immediately went out, and it was night. 31 When he had gone, Jesus said, Now is the son of man glorified, and the God is glorified in him. 32 If the God is glorified in him, the God will also glorify him in himself, and he will glorify him immediately. 33 Little children, yet a little while shall I be with you; you will seek me and as I said to the Jews, Where I go you will not be able to come, I now also

say to you. 34 I give you a new command, that you love one another. 35 By this shall all [men] know that you are my disciples, if you have love for one another. 36 Simon Peter said to him, Master, whither do you go? Jesus answered, Whither I go you cannot follow me now, but you shall follow later. 37 Peter said to him, Why can I not follow you now? I will lay down my life for you. 38 Jesus answered, Will you lay down your life for me? Truly, truly I tell you, a cock will not crow, till you deny me thrice.

CHAPTER XIII. 14:1—31.

Jesus comforts his disciples and promises to send them the paraclete, another teacher.

14:1 [Jesus said further], Let not your hearts be troubled, believe in the God, and believe in me. 2 In my father's house are many mansions; if there were not, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there you may also be; 4 and whither I go you know the way. 5 Thomas said to him, Master, we know not whither you go, and how do we know the way? 6 Jesus said to him, I am the way, and the truth, and the life; none comes to the father except by me. 7 If you had known me you would also have known my father; and from this time you know him and have seen him. 8 Philip said to him, Master, show us the father, and that will satisfy us. 9 Jesus said to him, Have I been so long a time with you, and have you not known me Philip? he

that has seen me, has seen the father, and how say you, Show us the father? 10 Believe you not that I am in the fatlier, and that the father is in me? The words that I speak to you, I speak not from myself; and the father abiding in me, he does the works. 11 Believe me that I am in the father and that the father is in me; otherwise believe because of the same works. 12 Truly, truly, I tell you, he that believes on me, the works that I do, shall he do, and greater works than these shall he do, because I go to the father. 13 And whatever you ask in my name, this will I do, that the father may be glorified in the son. 14 If you ask any thing in my name I will do it. 15 If you love me keep my commands; 16 and I will ask the father and he will give you another paraclete, that he may be with you forever; 17 the spirit of the truth, which the world cannot receive because it sees it not, nor knows it; you know it, and it abides in you, and shall be in you. 18 I will not leave you orphans; I will come to you. 19 Yet a little while, and the world will see me no more, but you shall see me; because I live you shall live also. 20 In that day you shall know that I am in my father, and you in me, and I in you. 21 He that has my commands and keeps them, he it is that loves me; and he that loves me, will be loved by my father, and I will love him and will manifest myself to him. 22 Judas said to him, not the Iscariot, Master, and what has occurred, that you are about to manifest yourself to us and not to the world? 23 Jesus answered and said to him, If any one loves me, he will keep my word; and my father will love him, and we

will come to him and make our abode with him. 24 He that loves me not, keeps not my words ; and the word that you hear, is not mine, but the father's that sent me. 25 These things have I told you while continuing with you ; 26 but the paraclete, the holy spirit, that the father will send in my name, will teach you all things, and bring to your remembrance all things that I have told you. 27 Peace I leave you, my peace I give you ; not as the world gives, give I to you ; let not your heart be troubled, nor let it be afraid ; 28 you heard that I said to you, I go away and come to you ; if you loved me you would have been glad that I am going to the father, for the father is greater than I. 29 And now I have told you before it occurs, that when it occurs you may believe. 30 Hereafter I will not talk much with you, for the ruler [archon] of this world comes, and he has nothing in me. 31 But that the world may know that I love the father, and as the father commanded me, so I do ; arise, let us go hence.

CHAPTER XIV. 15 : 1—27.

Jesus is the vine, and the good are his branches, he and his disciples are not of the world.

15 : 1 [Jesus continues.] I am the true vine, and my father is the husbandman. 2 Every branch in me that bears not fruit, he takes away, and every branch that bears fruit he makes clean, that it may bear more fruit. 3 You are now clean because of the word which I have spoken to you ; 4 abide in me, and I [will abide] in you ; as the branch cannot

bear fruit of itself, unless it abides in the vine, so you cannot unless you abide in me. 5 I am the vine, you are the branches ; he that abides in me and I in him, bears much fruit ; for without me you can do nothing. 6 If any one abides not in me, he is cast off as a branch, and is withered, and they gather them and cast them into the fire, and they are burned. 7 If you abide in me, and my words abide in you, you shall ask what you will and it shall be done for you. 8 By this is my father glorified, that you bear much fruit, and be my disciples. 9 As the father loved me, I also have loved you, continue in my love. 10 If you keep my commands, you will continue in my love, as I have kept the father's commands, and continue in his love. 11 These things have I told you that my joy may be in you, and that your joy may be full. 12 This is my command, that you love one another, as I have loved you ; 13 none has a greater love than this, that one should give his life for his friends. 14 You are my friends if you do what I command you. 15 I no longer call you servants, for the servant knows not what his master does, but I have called you friends, because all things which I heard from the father I have made known to you. 16 You did not choose me, but I chose you, and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the father in my name, he may give you. 17 These things I command you that you love one another. 18 If the world hates you, you know that it hated me before it hated you. 19 If you were of the world, the world would love its own, but because

you are not of the world, but I chose you out of the world, for this the world hates you. 20 Remember the word that I said to you, that a servant is not greater than his master; if they persecuted me, they will persecute you; if they kept my word, they will also keep yours; 21 but all these things will they do against you because of my name, because they know not him that sent me. 22 Unless I had come and spoken to them, they would not have had sin, but now they have no pretext for their sin. 23 He that hates me hates my father also. 24 If I had not done among them the works which no other man did, they would not have had sin, but now they have seen and hated both me and my father. 25 But [this has occurred] that the word written in their law might be fulfilled, that they hated me without a cause. 26 But when the paraclete has come whom I will send you from the father, the spirit of the truth, that proceeds from the father, he will testify concerning me, 27 and you shall testify, because you were with me from the beginning.

CHAPTER XV. 16 : 1—33.

Jesus tells his disciples that they will be persecuted, and describes more fully the spirit that he will send them.

16 : 1 Jesus continues.] These thing have I said to you, that you may not be offended. 2 They will expel you from the synagogues, and the hour comes when every one that kills you will think that he renders the God a service, 3 and these things will they do, because they know not the father nor me. 4 But

these things have I told you that when their hour comes you may remember that I told you [of them]. But these things I told you not at the beginning, because I was with you; 5 but now I go to him that sent me, and none of you asks Whither do you go? 6 but because I have told you these things sorrow has filled your hearts. 7 But I tell you the truth, it is expedient for you that I should go away, for if I go not away the paraclete will not come to you; but if I go, I will send him to you; 8 and having come, he will convince the world of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the father, and you will see me no more; 11 and of judgment, because the ruler [archon] of this world is judged. 12 I have much to say to you, but you cannot bear it now; 13 but when he shall come, the spirit of the truth, he will lead you into all the truth, for he will not speak from himself, but whatever he hears he will tell, and will announce to you things to come. 14 He will glorify me, for he will receive from me, and announce to you. 15 All things which the father has are mine, therefore I said, he will receive from me and announce to you. 16 A little while and you will not see me, and again a little while and you will see me [at my second coming]. 17 Then said some of his disciples to one another, What is this that he says to us, the little while? we know not what he says. 18 They said therefore, What is this that he says? we know not what he says. 19 Jesus knew that they wished to ask, and said to them, Do you inquire one of another concerning this that I

said, a little while and you will not see me, and again a little while and you will see me? 20 Truly, truly, I tell you that you will weep and lament, but the world will rejoice, and you will be grieved, but your grief will be changed to rejoicing [at my coming]. 21 When a woman is in child birth, she has pain because her hour has come, but when she has borne the child, she no longer remembers the pain, because of the joy that a man is born into the world. 22 And you have pain now, but I will see you again, [at my second coming], and your heart will rejoice, and your joy none will take from you. 23 And in that day you shall not ask me for any thing ; truly, truly, I tell you, whatever you shall ask the father he will give you in my name. 24 Hitherto you have asked nothing in my name ; ask and you shall receive, that your joy may be full. 25 These things have I told you in parables ; the hour comes when I will no longer speak to you in parables, but tell you plainly concerning the father. 26 In that day you shall ask in my name and I tell you not, that I will ask the father for you ; 27 for the father himself loves you, because you have loved me, and believed that I came forth from the father. 28 I came forth from the father and came into the world ; again I leave the world, and go to the father.

29 His disciples said, See now you speak plainly and tell no parable. 30 Now we know that you know all things, and have no need that one should ask you ; by this we believe that you came from God. 31 Jesus answered them, Do you believe now ? 32 behold the hour comes and has come, when you will be dispersed each to his own, and leave me alone ; and

I am not alone, for the father is with me. 33 These things have I said to you that you may have peace by me; in the world you will have affliction, but be of good courage, I have conquered the world.

CHAPTER XVI. 17:1—26.

Prayer of Jesus for his disciples.

17:1 Jesus said these things, and lifted up his eyes to the heaven, and said, Father, the hour has come; glorify your son, that the son may glorify you; 2 as you gave him authority over all flesh, that as to all that you gave him he should give them a life eternal; 3 and this is the eternal life, that they may know you, the only true God and Jesus Christ whom you sent; 4 I have glorified you on the earth; I have finished the work which you gave me to do; 5 and now glorify you me father, with yourself, with the glory which I had with you before the world was. 6 I have manifested your name to the men whom you gave me from the world; yours they were, and you gave them to me, and they have kept your word. 7 Now they know that all things which you gave me, are from you; 8 for the words which you gave me, I have given them, and they have received them, and know truly that I came forth from you, and have believed that you sent me. 9 I ask for them; I ask not for the world, but for them that you gave me, for they are yours; 10 and all mine are yours, and yours are mine, and I am glorified in them. 11 And now I am no longer in the world, and these are in the world, and I come to you; holy father, keep them by

your name, which you gave me, that they may be one as we also are. 12 When I was with them, I kept them by your name which you gave me ; and I guarded them, and no one of them is lost but the son of the perdition, that the Scripture might be fulfilled. 13 And now I come to you, and these things I say in the world, that they may have my joy fulfilled in themselves. 14 I have given them your word ; and the world has hated them, because they are not of the world, as I also am not of the world. 15 I ask not that you would take them out of the world, but that you would keep them from the evil [one]. 16 They are not of the world, as I am not of the world. 17 Sanctify them by your truth ; your word is truth. 18 As you sent me into the world, I have sent them into the world ; 19 and for them I sanctify myself, that they also may themselves be sanctified by the truth. 20 I ask not for them only, but also those who [shall] believe on me through their word ; 21 that they all may be one ; as you, father, are in me, and I in you, that they also may be one in us ; that the world may believe that you sent me. 22 And my glory which you gave me, have I given them, that they may be one as we are one ; 23 I in them and you in me, that they may be perfected in one, that the world may know that you sent me, and loved them as you loved me. 24 Father, what you gave me I wish to be where I am, that they may be with me ; that they may see my glory which you gave me, because you loved me before the founding of the world. 25 Righteous father, the world did not know you, but I knew you, and these have known that you sent me.

26 And I made known to them your name [father], and will make it known [henceforth], that the love with which you have loved me, may be in them, and I in them.

CHAPTER XVII. 18 : 1—40.

Jesus is arrested, brought before the chief priests, denied by Peter, and sent to Pilate.

18:1 Having said these things, Jesus went out with his disciples, across the brook Cedron, where there was a garden, into which he entered, he and his disciples. 2 And Judas also who betrayed him knew of the place, because Jesus often^{ed}went there with his disciples. 3 Judas therefore taking the band [of temple servants], and the officers of the chief priests and Pharisees, came there with torches, and lamps and arms. 4 Jesus therefore knowing all that was about to come on him, went out and said to them, Whom do you seek? 5 They answered him, Jesus, the Nazorean. He said to them, I am he. And Judas also who betrayed him, stood with them. 6 When therefore he said to them, I am he, they went back and fell on the ground. 7 He^{ed}asked them therefore again, Whom do you seek? and they said, Jesus, the Nazorean. 8 Jesus answered, I told you that I am he ; if therefore you seek me, let these go ; 9 that the word might be fulfilled that he spoke, of whom you gave me, I have lost no one. 10 Simon Peter therefore having a sword, drew it, and struck the ear of the chief priest's servant, and cut off the top of the right ear ; and the servant's name was

Malchus. 11 Jesus therefore said to Peter, Put away your sword into the sheath; the cup which my father gives me, shall I not drink it? 12 The band therefore and the chiliarc [captain of a thousand], and the officers of the Jews, arrested Jesus, and bound him; 13 and led him away to Annas first, for he was father-in-law of Caiaphas, who was chief priest that year; 14 and Caiaphas was he that advised the Jews that it was expedient that one man should perish for the people.

15 And Simon Peter followed Jesus and the other disciple, and that disciple was an acquaintance of the chief priest, and entered with Jesus into the court of the chief priest; 16 but Peter stood without before the gate. The other disciple therefore, that was the acquaintance of the chief priest, went out and spoke to the porter, and brought in Peter. 17 The maid servant, the doorkeeper, therefore said to Peter, And you are one of the disciples of this man? he said, I am not. 18 And the servants and officers having made a fire because it was cold, stood and warmed themselves; and Peter was with them and warmed himself. 19 And the chief priest questioned Jesus concerning himself, and concerning his teaching. 20 Jesus answered him, I spoke publicly to the world; I always taught in a synagogue, or in the temple where all the Jews convene, and in secret I have said nothing. 21 Why do you ask me? ask those that heard me, what I said to them; behold, they know what I said. 22 And having said these things, one of the officers who stood by, gave Jesus a blow, saying, Answer you the chief priest so? 23 Jesus answered him,

If I said wrong, testify of the wrong ; but if rightly, why do you beat me ?

24 Annas sent him bound to Caiaphas, the chief priest. 25 And Simon Peter stood and warmed himself. Then they said to him, Are not you also one of his disciples ? He denied, and said, I am not. 26 One of the servants of the chief priest, being a relation of him whose ear Peter cut off, said, Did I not see you in the garden with him ? 27 Peter therefore denied again, and a cock immediately crew.

28 They led Jesus therefore from Caiaphas to the pretorium, and it was morning ; and they went not into the pretorium that they might not be defiled, but might eat the passover. 29 Pilate therefore came out to them and said, What charge do you bring against this man ? 30 They answered and said, If he was not doing wrong, we would not have given him up to you. 31 Pilate said therefore to them, Take him yourselves and judge him according to your law. The Jews said to him, It is not lawful for us to kill any one ; 32 that the word of Jesus might be fulfilled, signifying by what death he should die. 33 Pilate therefore entered again into the pretorium and called Jesus, and said to him, Are you the king of the Jews ? 34 Jesus answered, Do you say this of yourself ? or did others tell you of me ? 35 Pilate answered, Am I a Jew ? your nation and the chief priests gave you up to me ; what have you done ? 36 Jesus answered, My kingdom is not of this world ; if my kingdom had been of this world my officers would have fought for me, that I should not be given up to the Jews ; but now my kingdom is not from

hence. 37 Pilate said therefore, Are you a king then ? Jesus answered, As you say, I am a king; for this was I born, and for this came I into the world, to testify to the truth. Every one that is of the truth hears my voice. 38 Pilate said to him, What is truth ? And having said this, he went out again to the Jews and said to them, I find no crime in him ; 39 but there is a custom that I should release one to you at the passover ; do you wish me to release to you the king of the Jews ? 40 They all cried again therefore, saying, Not this man, but Barabbas ; and Barabbas was a robber.

CHAPTER XVIII. 19 : 1—42

Jesus is crucified, commands his mother to the care of his favorite disciple, dies, and is buried.

19 : 1 Then, therefore, Pilate took Jesus and scourged him ; 2 and the soldiers plaiting a crown of thorns, put it on his head, and put around him a purple mantle. 3 And they came to him and said, Hail ! king of the Jews ; and they gave him blows. 4 Pilate therefore went out and said to them, Behold I bring him out to you, that you may know that I find no crime in him. 5 Jesus therefore came out, bearing the crown of thorns, and the purple mantle. And he [Pilate], said to them, Behold the man. 6 When therefore the chief priests and the officers saw him, they cried aloud, saying, Crucify, crucify. Pilate said to them, Take him yourselves and crucify [him], for I find no crime in him. 7 The Jews answered him, We have a law, and according to our

law he ought to die, because he made himself a son of God. 8 When Pilate heard this word, he was more afraid. 9 And he entered into the pretorium again, and said to Jesus, Whence are you ? but Jesus gave him no answer. 10 Pilate said to him, Do you not tell me ? do you not know that I have authority to release you, and authority to crucify you ? 11 Jesus answered, You would have had no authority if it had not been given you from above ; therefore, he that gave me up to you has greater sin. 12 From this time Pilate sought to release him, but the Jews cried aloud, saying, If you release this man, you are not a friend of Cæsar ; every one that makes himself a king, speaks against Cæsar. 13 Pilate therefore hearing these words, led Jesus out, and sat on the judgment seat in a place called the Pavement, but in Hebrew, Gabbatha. 14 And it was the preparation for the passover ; the hour was about six [12 M.], and he said to the Jews, Behold, [this] is your king. 15 They cried aloud therefore, Take, take [and] crucify him. Pilate said to them, Shall I crucify your king ? The chief priests answered, We have no king but Cæsar. 16 Then therefore he gave him up to be crucified. 17 They therefore took Jesus, and he bearing his cross went out to what was called place of a cranium, which in Hebrew is called Golgotha, 18 where they crucified him, and with him two others; one on this side, and the other on that side, and Jesus in the middle. 19 And Pilate wrote a title also, and put it on the cross, and it was written, Jesus the Nazorean, the king of the Jews. 20 The title therefore many of the Jews read, for the place where Jesus

was crucified was near the city, and it was written in Hebrew, Latin, and Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not the king of the Jews, but that he said, I am king of the Jews. 22 Pilate answered, What I have written, I have written.

23 The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, a part for each soldier, and the tunic ; and the tunic was without a seam, woven from the top through the whole. 24 They said therefore one to another, Let us not divide it, but cast lots for it whose it shall be, that the Scripture might be fulfilled, which says, They distributed my garments among them, and for my clothing they cast lots [Ps. 27:19]. The soldiers therefore did these things.

25 And there stood by the cross of Jesus, his mother, and his mother's sister, Mary the [wife] of Cleopas, and Mary the Magdalene. 26 Jesus therefore seeing his mother and the disciple whom he loved, standing by, said to his mother, Woman see, [let this be] your son. 27 Then he said to the disciple, See, [let this be] your mother ; and from that hour the disciple took her to his own [family]. 28 After this Jesus knowing that all things were now finished, that the Scripture might be fulfilled, said, I thirst. 29 A vase therefore was set full of vinegar ; and filling a sponge with the vinegar, and putting it on a hyssop stalk, they presented it to his mouth. 30 When therefore Jesus had taken the vinegar, he said, It is finished; and bowed his head and gave up the spirit.

31 The Jews therefore, that the bodies might not

remain [suspended] on the sabbath], for the day of that sabbath was a great [day], asked Pilate that they might break their legs and take them down. 32 The soldiers therefore came to the first, and broke [his] legs, and those of the other that was crucified with him; 33 but coming to Jesus, they saw that he was already dead, and they broke not his legs; 34 but one of the soldiers pierced his side with a spear, and immediately there came blood and water, [ichor as from a god]. 35 And one that saw testified [1 John 5 : 9], and his testimony is true, and he knows that he told the truth, that you may believe; 36 for these things were done, that the Scripture might be fulfilled; Not a bone of him shall be broken [Ex. 12 : 46, Ps. 34 : 20]; 37 and another Scripture says [Zach. 12 : 10,] They shall look on him whom they pierced.

38 After these things, Joseph from Arimathea, being a disciple of Jesus, secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave; he came therefore and took away his body. 39 And Nicodemus who came to Jesus at first by night, also came bringing a mixture of myrrh and aloes, about one hundred pounds. 40 They took therefore the body of Jesus and bound it in bandages, with the spices, as the custom of the Jews is to embalm. 41 And in the place where he was crucified, there was a garden, and in the garden a new tomb, in which no one was yet laid. 42 In it therefore, because of the preparation of the Jews, for the tomb was near, they put Jesus.

CHAPTER XIX. 20:1—31.

Jesus is seen by Mary Magdalene, by ten of the disciples, then by the eleven.

20:1 And on the first day of the week, Mary the Magdalene came while it was yet dark, to the tomb, and saw the stone taken up from the tomb. 2 She ran therefore, and came to Simon Peter and the other disciple whom Jesus loved, and said to them, They have taken away the master from the tomb, and we know not where they have laid him. 3 Then came out Peter and the other disciple, and came to the tomb; 4 and the other disciple outran Peter, and came to the tomb first; 5 and stooping down, he saw [the bandages laid aside, but he entered not in. 6 Then Simon Peter came following him, and entered into the tomb; and he saw the linen clothes lying and the napkin; 7 and the napkin that was on his head, was not lying with the linen clothes, but was rolled up in a place by itself. 8 Then therefore the other disciple that came first to the tomb, went in and saw and believed; 9 for they did not yet know the Scripture, that he must rise from the dead. 10 The disciples therefore went away again to them [with whom they staid]; 11 but Mary stood without before the tomb weeping; as she wept therefore she stooped down [looking] into the tomb: 12 and she saw two angels in white [clothing], sitting one at the head, and the other at the feet, where the body of Jesus was laid. 13 And they said to her, Woman, why do you weep? She said to them, Because they have taken

away my master, and I know not where they have laid him. 14 Saying these [words], she turned back and saw Jesus standing, and knew not that it was Jesus. 15 Jesus said to her, Woman, why do you weep? whom do you seek? She supposing he was the gardener, said to him, Master, if you have taken him away, tell me where you laid him, and I will take him away. 16 Jesus said to her, Mary; she turning round to him, said in Hebrew, Rabbouni; which is interpreted, teacher. 17 Jesus said to her, Touch me not, for I have not yet ascended to the father; but go to my brothers, and say to them, I ascend to my father and your father, and to my God and your God. 18 Mary Magdalene came and announced to the disciples, that she had seen the master, and he said these things to her.

19 When therefore it was evening on that day, the first of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you. 20 And having said [this], he showed them both his hands and his side. The disciples therefore were glad, seeing the master. 21 Jesus therefore said to them again, Peace be to you; as the father sent me, I also send you. 22 Having said this, he breathed and said to them, Receive a holy spirit; 23 whose sins you remit, they are remitted to them; and whose sins you retain, they are retained. 24 But Thomas, one of the twelve, called the twin, was not with them when Jesus came. 25 The other disciples therefore said to him, We have seen the master; but he said to them, If I see not in his hands the print of the nails.

and put not my finger into the prints of the nails, and put not my hand into his side, I will not believe. 26 And after eight days his disciples were again within, and Thomas was with them; [and] Jesus came, the doors being closed, and stood in the midst, and said, Peace be to you. 27 Then he said to Thomas, Reach here your finger, and see my hands, and reach your hand and put it in my side, and be not faithless, but believing. 28 Thomas answered and said to him, My master and my God. 29 Jesus said to him, Because you have seen, you have believed; blessed are those that believed, not seeing.

30 Many therefore and other signs did Jesus before the disciples, which are not written in this book; 31 but these are written, that you may believe that Jesus is the Christ, the son of the God, and that believing, you may have life in his name.

CHAPTER XX. 21:1—25.

Jesus appears to seven of his disciples at the sea of Tiberias, and questions Peter's love.

21:1 After these things he showed himself again to the disciples at the sea of Tiberias, and he showed [himself] thus. 2 There were together Simon Peter, and Thomas called the twin, and Nathanael, who was from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. 3 Simon Peter said to them, I go a fishing; they said to him, We also will go with you. They went out and took the boat, and in that night caught nothing; 4 but when it was now morning, Jesus stood on the shore, but the disciples

knew not that it was Jesus. 5 Jesus therefore said to them, Children, have you anything to eat? They answered him, No. 6 And he said to them, Cast the net on the right side, and you will find. They cast it therefore, and could not draw it up for the number of the fishes. 7 That disciple therefore whom Jesus loved, said to Peter, It is the master. Simon Peter therefore hearing that it was the master, girded on his overcoat, for he was naked, and cast himself into the sea; 8 but the other disciples came with the little boat, for they were not far from the land, about two hundred cubits, bringing the rest of the fishes. 9 When therefore they came up on the land, they saw a mass of coals laid, and a fish laid on them and bread. 10 Jesus said to them, Bring some of the fishes which you have now taken. 11 Simon Peter therefore went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not broken. 12 Jesus said to them, Come and breakfast. None of the disciples dared to ask him, Who are you? knowing that he was the master. 13 Jesus came and took the bread and gave them, and also the fish. 14 This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

15 When therefore they had breakfasted, Jesus said to Simon Peter, Simon [son] of John, do you love me morethan these? He said to him, Yes, master, you know that I am a friend to you. He said to him, Feed my lambs. 16 He said to him again a second time, Simon [son] of John, do you love me? He said to him, Yes, master, you

know that I am a friend to you. He said to him, Feed my sheep. 17 He said to him a third time, Simon [son] of John, are you a friend to me? Peter was grieved that he said to him the third time, Are you a friend to me? and he said to him, Master, you know all things, you know that I am a friend to you. Jesus said to him, Feed my sheep. 18 Truly, truly, I tell you, when you were young you girded yourself and went where you would, but when you become old you will extend your hands, and another will gird you, and carry you where you would not; 19 but he said this, signifying by what death he would glorify the God. And having said this, he said to him, Follow me. 20 Peter turning round, saw the disciple that Jesus loved, following [him], who also reclined on his breast at the supper, and said, Master, who is he that betrays you? 21 Seeing him Peter said to Jesus, And what will this man do? 22 Jesus said to him, If I will that he remain till I come, what is that to you? follow me. 23 This word therefore went out to the brothers that that disciple would not die; and Jesus said not to him that he would not die; but if I wish him to remain till I come, what is that to you? 24 This is the disciple that testifies concerning these things, and we know that his testimony is true. 25 And there are many other things that Jesus did, which if they were written particularly, I suppose the world itself could not contain the books written.

5. *Acts of the Apostles.*

CHAPTER I. 1 : 1—26.

Jesus appears to his disciples after his death forty days, he then ascends visibly to heaven, and Matthias is chosen an apostle.

1 : 1 The first treatise I make, O Theophilus, concerning all that Jesus began both to do and to teach, 2 till the day that having commanded the apostles whom he had chosen by a holy spirit, he was taken up ; 3 to whom also he showed himself alive, after his suffering, by many proofs, being seen by them forty days, and speaking of things concerning the kingdom of the God. 4 And meeting with them he charged them not to depart from Jerusalem, but to wait for the promise of the father, which [says he], you heard from me. 5 For John baptized with water, but you shall be baptized with the holy spirit not many days hence.

6 Then they having come together, asked him, saying, Master, will you at this time restore the kingdom to Isral ? 7 And he said to them, It is not for you to know the times or seasons that the father has appointed by his own authority ; 8 but you shall receive power when the holy spirit has come on you, and you shall be witnesses of me, both at Jerusalem and in all Judea, and Samaria, and to the end of the earth. 9 And having said these things, while they were looking on, he was taken up and a cloud received him from their sight.

10 And as they were looking steadily into the

heaven, as he went into the heaven, behold two men stood by them in white clothing, 11 and they said [to them], Men of Galilee, why do you stand looking into the heaven? this Jesus who has been taken up from you into the heaven, will so come in the same manner as you saw him go into the heaven.

12 And they returned to Jerusalem from the mount of Olives, which is near Jerusalem, about a sabbath day's journey [from it]. 13 And when they came into it, they went up into the upper room, where remained both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alpheus, and Simon the Zealot, and Judas the [brother] of James; 14 all these continued with one accord in the proseuche with the women, and with Mary, the mother of Jesus, and with his brothers.

15 And in those days Peter stood up in the midst of the brothers and said,—and there was a number of persons at the same place, about a hundred and twenty,—16 Brothers, it was necessary that the Scripture should be fulfilled, which the holy spirit declared by the mouth of David concerning Judas, who led those that arrested Jesus; 17 for he was numbered with us, and had a part of this ministry. 18 This man therefore purchased a field with the reward of his iniquity, and falling headlong, he burst in two in his middle, and all his bowels were poured out. 19 And this was known to all that dwelt at Jerusalem, so that the field is called to this day in their dialect, Aceldamach, which is, field of blood. 20 For it is written in the book of Psalms [69 : 25–26], Let

his dwelling be desolate ; let none dwell in it ; and his episcopate, let another take ; [this is added by Peter].

21 It is necessary therefore, that of those men who went with us, all the time that the master Jesus went in and out among us, 22 beginning from the baptism of John, till the day that he was taken up from us, [one] should be a witness with us, of his resurrection. 23 And they appointed two, Joseph called Barsabbas, who was also called Justus, and Matthias. 24 And praying, they said, Do you, master, searcher of the hearts of all, indicate which of these two you choose, 25 to take the part of this ministry and apostleship, from which Judas by transgression fell, to go to his own place. 26 And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

CHAPTER II. 2:1—47.

An outpouring of holy spirit conferring the gift of tongues, a sermon by Peter, and three thousand converted.

2:1 And on the arrival of the day of the pentecost all were assembled in the same place; 2 and there came suddenly from the heaven, a sound as of a rushing mighty wind, and it filled all the place where they were sitting. 3 And there appeared to them, divided tongues as of fire, and [one] sat on each of them. 4 And all were filled with a holy spirit, and began to speak with other tongues, as the spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, pious men, from every nation of those

under the heaven. 6 And when this sound was heard, the multitude came together, and was confounded, because they heard them speaking each one in his own tongue ; 7 and they were amazed, and marveled, saying, Behold, are not all these that speak, Galileans ? 8 and how do we hear each in our own dialect in which we were born ; 9 Parthians, and Medes, and Elamites, and those who dwell in Mesopotamia, Judea and Cappadocia, and Pontus and Asia, 10 Phrygia, and Pamphylia, Egypt, and the parts of Libya near Cyrene, and strangers from Rome, Jews and proselytes, 11 Cretans and Arabs, we hear them tell in our own tongues, the great works of the God. 12 And they were astonished and perplexed, saying one to another, What does this mean ? 13 and others scoffing, said, They are full of new wine.

14 But Peter standing up with the eleven, lifted up his voice and said, Men of Judea and all that dwell at Jerusalem, let this be known to you, and hear my words ; 15 for these are not drunk, as you suppose, for it is the third hour of the day [9 A. M.], 16 but this is what was said by the prophet [Joel 2 : 28–32], 17 And in the last days says the God, I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams ; 18 and also on my man servants and on my maid servants will I pour out of my spirit in those days, and they shall prophesy ; 19 and I will give prodigies in the heaven above, and signs on the earth below, blood and fire, and vapor with smoke ; 20 the sun shall be changed into darkness, and the

moon into blood, before the coming of the great and illustrious day of master ; 21 and it shall come to pass that every one who shall call on the name of master shall be saved.

22 Men of Isral, hear these words ; Jesus the Nazorean, a man approved by the God to you by miracles, prodigies and signs, which the God did by him in the midst of you, as you yourselves know ; 23 this man, given up by the predetermined counsel and foreknowledge of the God, by a hand of wicked men, have you crucified and killed ; 24 him the God raised up, having loosed the pains [bonds] of death, as it was not possible for him to be held by it [death]. 25 For David says of him [Ps. 16 : 8—11], I saw master [Jeve] always before me, for he is at my right hand, that I may not be moved ; 26 therefore my heart rejoiced, and my tongue was glad, and my flesh also shall dwell in hope ; 27 for you will not leave my soul in hades, nor give up your holy one to see destruction ; 28 you made me know the ways of life; you will fill me with joy by your salvation.

29 Men [and] brothers, let me speak boldly to you of the patriarch David, both that he died and was buried, and his tomb is among us to this day. 30 He therefore being a prophet, and knowing that the God had promised to him with an oath that of the fruit of his loin one should sit on his throne, 31 foreseeing this, he spoke of the resurrection of the Christ, that he should not be left in hades, nor his flesh see destruction. 32 This Jesus has the God raised up, of whom we are all witnesses. 33 He therefore being exalted to the right hand of the God,

and having received the promise of the holy spirit from the father, has poured out this which you see and hear ; 34 for David ascended not into the heavens, but he said [Ps. 110 : 1], Master [Jeve] said to my master, [John Hyrcanus, [130--207 b. c.]], Sit on my right hand 35 till I make your enemies your footstool. 36 Therefore let all the house of Isral know assuredly that the God has made this Jesus whom you crucified both master and Christ.

37 And hearing [this] they were pricked in the heart, and said to Peter and the rest of the Apostles, Men [and] brothers, what shall we do ? 38 And Peter [said] to them, Repent and be baptized each of you in the name of Jesus Christ for a remission of sins, and you shall receive the gift of the holy spirit ; 39 for the promise is to you and to your children, and to all that are far off, as many as master our God shall call. 40 And with many other words he testified and exhorted, saying, Save yourselves from this perverse generation. 41 They therefore that received his word were baptized, and there were added to them on that day about three thousand souls ; 42 and they attended constantly on the teaching of the apostles, and on the communion, and the prosuches. 43 And fear came on every soul, and many prodigies and signs were done by the apostles. 44 And all that believed were together, and they had all things in common ; 45 and [many] sold [their] estates and possessions, and distributed them to all, as any one had need. 46 And daily they continued with one accord in the temple and in breaking bread from house to house, and partook of food with glad-

ness and simplicity of heart, 47 praising the God and having favor with all the people ; and the master added the saved daily to the church.

CHAPTER III. 3 : 1—4 : 37.

Peter cures a lame man, preaches, and he and John are imprisoned.

3 : 1 And Peter and John went up to the temple at the ninth hour [3 P. M.], the hour of prayer, 2 and a certain man lame from his mother's womb was carried [there], whom they placed daily at the gate of the temple, which was called Beautiful, that he might ask for alms of those entering into the temple. 3 He seeing Peter and John about to enter into the temple, asked for alms. 4 But Peter looking steadily at him with John, said, Look on us ; 5 and he attended to them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none, but what I have, this I give you ; in the name of Jesus Christ the Nazorean, walk ; 7 and taking him by the right hand, he raised him up, and immediately his feet and ankles were strengthened ; 8 and leaping up he stood and walked, praising the God. 9 And all the people saw him leaping and praising the God, 10 and they knew him that he was the beggar who sat for alms at the Beautiful gate of the temple, and they were filled with astonishment and admiration at what had occurred to him. 11 And he holding fast to Peter and John, all the people ran together to them in the porch called Solomon's, greatly wondering.

12 And seeing them, Peter answered before

the people, Men of Isral, why do you marvel at this ? or look on us, as if by our power or piety we had made him walk ? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his child Jesus, whom you gave up, and denied him before Pilate, when he determined to release him ; 14 but you denied the holy and just one, and asked that a man who was a murderer should be given to you, 15 and you killed the prince of life, whom the God raised from the dead, of whom we are witnesses ; 16 and by the faith of his name this man whom you see and know, his name has strengthened him, and the faith that is by him has given him this perfect soundness before you all. 17 And now, brothers, I know that you did [this] in ignorance, as also did your rulers ; 18 but the God has so fulfilled what he before announced by the mouth of all his prophets, that his Christ should suffer.

19 Repent therefore and be converted, that your sins may be blotted out, that there may come times of refreshing from the presence of the master, 20 and that he may send to you the before appointed Christ Jesus, 21 whom heaven must receive till the time of the restitution of all things of which the God has spoken by the mouth of his holy prophets from of old. 22 Moses indeed said [Deut. 18 : 15, 19], A prophet shall master your God raise from your brothers like me, him shall you hear in all things that he shall say to you ; 23 and it shall come to pass that every soul which will not hear that prophet shall be destroyed from the people ; 24 and all the prophets, and as many as spoke one after another, also an-

nounced these days. 25 You are the sons of the prophets, and of the covenant which the God made with your fathers, saying to Abraham [Gen. 12 : 3 ; 22 : 18], And in your seed shall all the families of the earth be blessed. 26 To you first, the God having raised up his child, sent him to bless you by turning each of you from your sins.

4 : 1 And while they were speaking to the people, the priests and commander of the temple, and the Sadducees came on them, 2 being troubled because they taught the people, and declared in Jesus the resurrection of the dead ; 3 and they laid hands on them, and put them in prison till the next day, for it was now evening. 4 But many of those that heard the word believed, and the number of the men became about five thousand. 5 And it came to pass on the next day that their rulers and elders and scribes in Jerusalem were assembled, 6 And Annas the chief priest, and Caiaphas, and John and Alexander, and all who were of the family of the chief priest, 7 and causing them to stand in the midst, they inquired, By what power or by what name did you do this ? 8 Then Peter, filled with a holy spirit, said to them, Rulers of the people and elders of Isral, 9 if we are this day questioned concerning a good work done on a feeble man, by what means he was saved, 10 be it known to you all, and to all the people of Isral, that by the name of Jesus Christ the Nazorean, whom you crucified, whom the God raised from the dead, by him this man stood before you sound. 11 This is the stone rejected by you builders, that has become the head of the corner ; 12 and there is salvation in no

other, for there is no other name given under the heaven among men by whom we can be saved.

13 And seeing the boldness of Peter and John, and observing that they were illiterate and ignorant men, they marveled, and perceived that they had been with Jesus. 14 And seeing the man stand with them cured, they had nothing to object. 15 But ordering them to go out of the Sanhedrim, they conferred one with another, saying, 16 What shall we do to these men ? for that a notable sign has been performed, is known to all that dwell at Jerusalem, and we cannot deny it ; 17 but that it be spread no further among the people, let us charge them with threats, no longer to speak to any man in this name. 18 And calling them, they charged them strictly not to speak nor teach in the name of Jesus.

19 But Peter and John answering, said to them, Whether it is right before the God to obey you, rather than the God, judge you ; 20 for we cannot refrain from telling what we saw and heard. 21 And they threatening them further, dismissed them, not seeing how they could punish them, because of the people, for all glorified the God, for what was done. 22 For the man was more than forty years old on whom this sign was performed.

23 And being dismissed they went to their friends, and related what the chief priests and elders had said to them. 24 And when they heard, they lifted up their voice to the God and said, Master, you made the heavens, the earth, and the sea, and all things that are in them, 25 who, by David your servant said [Ps. 2:1-2], Why did the nations rage and peo-

ples imagine vain things? 26 the kings of the earth stood up, and the rulers were gathered together against the master and against his Christ. 27 For of a truth there were gathered together in this city against your child Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and people of Isral, 28 to do what your hand and your counsel predetermined should be done. 29 And now master look down on their threats, and give to your servants with all boldness to speak your word, 30 by extending your hand to heal, and causing miracles and prodigies to be performed by the name of your holy child Jesus. 31 And when they had prayed, the place in which they were assembled was shaken, and all were filled with the holy spirit, and spoke boldly the word of the God.

32 And the multitude of them that believed were of one heart and one soul, and none said that any of his property was his, but they had all things common. 33 The apostles delivered the testimony of the resurrection of the master Jesus with great power, and great grace was on them all. 34 None was poor among them, for as many as had lands and houses, sold them and brought the prices, 35 and laid them at the apostles' feet, and they were distributed to each as they needed. 36 And Joseph, named by the apostles Barnabas, son of consolation, a Levite from Cyprus, 37 having land, sold it, and brought the price, and laid it at the apostles' feet.

CHAPTER IV. 5 : 1—42.

Ananias and Sapphira lie and die, the apostles imprisoned and liberated by an angel, the advice of Gamaliel.

5 : 1 And a certain man by the name of Ananias, with Sapphira his wife, sold a property, 2 and he kept back a part of the price, his wife being aware of it, and brought a certain part and laid it at the apostles' feet. 3 And Peter said, Ananias, why has the Satan filled your heart to lie to the holy spirit, and to keep back for yourself part of the price of the land ? 4 when it remained unsold, did it not belong to you ? and when it was sold was not [the price] in your power ? why did you put this thing in your heart ? you lied not to men, but to the God. 5 And Ananias, hearing these words, fell down and expired, and fear came on all that heard. 6 But the young men arose and bound him up, and carrying him out, buried him. 7 And it came to pass after an interval of about three hours, that his wife came, not knowing what had happened. 8 And Peter answered her [saying] Tell me if you sold the land for so much ; and she said, Yes, for so much. 9 And Peter said to her, Why is it that you agreed to try the spirit of master ? behold the feet of them that carried your husband out are at the door, and they will carry you out. 10 And she fell down immediately at his feet and expired ; and the young men coming in found her dead, and carrying her out, buried her by her husband. 11 And great fear fell on the church and on all that heard of these things.

12 And many signs and prodigies were wrought among the people, by the hands of the apostles, and they were all with one consent in Solomon's porch. 13 And of the rest none dared to join them, but the people magnified them. 14 And the believing were the more added to the master, multitudes both of men and women, 15 so that they brought the sick into the streets, and placed them on beds and couches, that as Peter passed along, even his shadow might overshadow some of them. 16 And a multitude came together from the cities, bringing the sick and those troubled with unclean spirits, who were all healed.

17 And the chief priest stood up and all that were with him, being the sect of the Sadducees, and were filled with envy, 18 and laying hands on the apostles they put them in the common prison. 19 But an angel of master opening the doors of the prison, and leading them out, said, 20 Go, and standing up speak in the temple all the words of this life. 21 And having heard [this], they went to the temple at the dawn of the day, and taught. And the chief priest and those with him coming, called together the Sanhedrim, and the elders of the sons of Isral, and sent to the prison for them to be brought. 22 And the officers went and found them not in the prison; and they returned and reported, 23 saying, The prison found we shut with all safety, and the guards standing before the doors, but opening [the prison] we found none within. 24 And when the priest and the commander of the temple, and the chief priests heard these things, they were in doubt concerning them, as

to what they meant. 25 And one came and said to them, Behold the men whom you put in prison, are standing in the temple, and teaching the people. 26 Then went the commander with the officers and brought them without violence, for they feared the people lest they should stone them. 27 And having brought them they caused them to stand before the Sanhedrim, and the chief priest interrogated them, 28 saying, We strictly charged you not to teach in this name, and behold you have filled Jerusalem with your teaching, and wish to bring on us the blood of this man. 29 But Peter and the [other] apostles said, We ought to obey God rather than man; 30 the God of our fathers raised up Jesus whom you killed, hanging him on a tree. 31 This man has the God exalted to his right hand to give repentance to Isral, and a remission of sins; 32 and we are his witnesses of these things, and the holy spirit also, which the God has given to them that obey him. 33 And when they heard this, they gnashed with their teeth and proposed to kill them. 34 But a certain Pharisee by the name of Gamaliel, a teacher of the law, honored by all the people, stood up and ordered that the men should be put out a little while. 35 And he said to them, Men of Isral, take heed to yourselves, as to what you are about to do to these men. 36 Before these days Theudas stood up saying that he was somebody, to whom a number of men, about four hundred, adhered; he was killed and all that obeyed him were scattered and came to naught. 37 After this man, arose Judas the Galilean, in the days of the enrollment, and drew away people after him, and

he perished, and all that obeyed him were dispersed. 38 And now I tell you keep away from these men and let them alone, for if this purpose and this work is from men, it will be broken up, 39 but if it is from God you will not be able to break it up, lest also you be found fighting against God. 40 And they were persuaded by him, and calling in the apostles, they scourged them, and charged them not to speak in the name of Jesus, and let them go. 41 They therefore went from the presence of the Sanhedrim, rejoicing that they were counted worthy to suffer dishonor for the name [of Jesus]. 42 And all day in the temple, and from house to house, they ceased not to teach, and to preach Jesus the Christ.

CHAPTER V. 6 : 1—8 : 1.

The brothers choose seven deacons and the apostles ordain them, Stephen, one of them, is stoned.

6 : 1 And in those days the disciples being multiplied, there was a complaint of the Hellenists against the Hebrews, that their widows were neglected in the daily ministration. 2 And the twelve having called to them the multitude of the disciples, said, It is not best that we should leave the word of the God to serve tables. 3 Look out therefore brothers, seven men of yourselves, of good report, full of spirit and of wisdom, whom we may appoint over this business, 4 and we will devote ourselves to prayer and the ministry of the word.

5 And the proposal pleased all the multitude, and they chose Stephen, a man full of faith and of a holy

spirit, and Philip, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch, 6 whom they caused to stand before the apostles, and they prayed and laid hands on them. 7 And the word of the God increased, and the number of the disciples was greatly enlarged at Jerusalem, and a great multitude of priests obeyed the faith.

8 And Stephen full of grace and power performed great prodigies and signs among the people. 9 And certain ones of the synagogue called of the Libertines, and Cyreneans, and Alexandrians, and of those of Cilicia and Asia, arose disputing with Stephen. 10 And they could not resist the wisdom and the spirit with which he spoke. 11 Then they suborned men, saying, We heard him speak blasphemous words against Moses and the God. 12 And they excited the people, and the elders, and the scribes, and coming on him, they seized him, and brought him into the Sanhedrim. 13 And they set up false witnesses, saying, This man ceases not to speak words against the holy place and the law, 14 for we heard him say that Jesus the Nazorean will destroy this place, and change the customs which Moses gave us.

15 And looking steadfastly at him, those sitting around in the Sanhedrim, saw his face like the face of an angel.

7:1 And the chief priest said, Are these things then so? 2 And he said, Men, brothers and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia [Chaldea], before he dwelt in Charran, 3 and said to him, Go out from

your country and your kindred, and go to the land which I will show you. 4 Then going out from the land of the Chaldeans he dwelt in Charran, and after the death of his father, he removed from thence to the land in which you now dwell.

5 And he gave him no inheritance in it, not a foot, but he promised to give it to him and his seed after him, for a possession, when as yet he had no child. 6 And the God said thus [Gen. 15:13–14], that his seed should sojourn in a foreign land, and that they should cause them to serve, and treat them ill four hundred years. 7 And the nation that they shall serve will I judge, said the God [Gen. 17:10], and after that they shall come forth and serve me in this place. 8 And he gave him the covenant of circumcision, and so he begat Isaac and circumcised him on the eighth day, and Isaac, Jacob, and Jacob the twelve patriarchs. 9 And the patriarchs envying Joseph, sold him into Egypt, but the God was with him, 10 and delivered him from all his afflictions, and gave him favor and wisdom before Pharoe, king of Egypt, and he made him a ruler over Egypt and all his house. 11 And a famine came on the whole land of Egypt and Canaan, and great affliction, and our fathers found no sustenance.

12 But Jacob hearing that there was grain in Egypt, sent our fathers first; 13 and at the second [sending] Joseph was made known to his brothers, and the race of Joseph was made known to Pharoe. 14 And Joseph sent and called Jacob his father, and all his kindred, seventy-five souls; 15 and Jacob went down to Egypt and died there with our fathers.

16 And they carried him to Sichem [Hebron], [Gen. 50:19], and put him in the sepulcher, which Abraham bought for a price in silver, from the sons of Emmor, the son of Sychem.

17 And when the time of the promise drew nigh, which the God promised to Abraham, the people increased and were multiplied in Egypt, 18 till another king arose that knew not Joseph. 19 He dealt deceitfully with our race and maltreated our fathers, to cause their infants to be exposed at birth, that they might not be saved alive.

20 At that time Moses was born, he was divinely fair, and was nourished three months in his father's house. 21 And he being exposed, the daughter of Pharoe took him, and nourished him for her own son. 22 And Moses was educated in all the wisdom of the Egyptians, and was mighty in his words and deeds. 23 And when he was forty years old, it came into his heart to visit his brothers of the sons of Isral. 24 And seeing a certain one injured he defended him, and delivered the man that was injured, killing the Egyptian. 25 He thought the brothers would understand that the God was giving them deliverance by his hand, but they understood not.

26 The next day he appeared to them again, as they fought, and exhorted them to peace, saying, Men, you are brothers, why do you injure one another? 27 But he that injured his neighbor, repulsed him, saying, Who made you a ruler and a judge over us? 28 do you wish to kill me as you killed the Egyptian yesterday.

29 And Moses fled at that saying, and was a so-

journer in Midian, where he begat two sons. 30 And forty years being fulfilled, there appeared to him an angel in the wilderness of mount Sini, in a flame of fire in a bush [Ex. 3:2-22]. 31 And Moses seeing it, wondered at the sight, and when he approached to observe it, there was a voice of master [saying] [Ex. 3:2-15], 32 I am the God of your fathers, the God of Abraham, and Isaac, and Jacob. And Moses was afraid and dared not look up.

33 And the master said to him, Put off your shoes from your feet, for the place where you stand is holy ground. 34 I have clearly seen the affliction of my people in Egypt, and have heard their groaning, and have come down to deliver them, and now come, I will send you to Egypt.

35 This was the Moses whom they denied, saying, Who made you a ruler and a judge ? him the God sent back to be a ruler and a redeemer, by the hand of the angel that appeared to him in the bush. 36 This is the Moses that led them out, performing prodigies and signs in Egypt, and at the Red Sea, and in the wilderness forty years. 37 This is the Moses that said to the sons of Isral, A prophet will the God raise up from your brothers like me. 38 This is he that was with the assembly in the wilderness ; with the angel that spoke to him on mount Sini, and with our fathers, who received the living oracles to give to us ; 39 whom our fathers would not obey, but thrust him off, and turned back in their hearts to Egypt, 40 saying to Aaron [Ex. 32:1], Make us gods to go before us, for as for this Moses, we know not what has happened to him. 41 And they made a calf in

those days, and offered a sacrifice to the idol, and rejoiced in the works of their hands. 42 And the God turned and gave them up to the host of heaven, as it is written in the book of the prophets [Amos 5:25–27], You did not bring me gifts, victims and sacrifices forty years in the wilderness, house of Isral, 43 but you took up the tent of Moloch, and the star of your God Remphan [Saturn], images that you made to worship, and I will carry you beyond Babylon.

44 And the tabernacle of the testimony was with our fathers in the wilderness ; as he who spoke [to him] ordered Moses to make it after the pattern which he saw, 45 which our fathers also having received it, brought with Joshua into the possession of the nations whom the God drove out before the face of our fathers, till the days of David ; 46 who found favor before the God, and asked permission to provide a dwelling for the God of Jacob. 47 But Solomon built him a house ; 48 but the most high dwells not in [houses] built by hand, as says the prophet [Isa. 66:1], 49 The heaven is my throne, the earth is the footstool of my feet. What house says master, will you build me ? or what is the place of my rest ? 50 Did not my hand make all these things ?

51 Stiffnecked and uncircumcised in heart and ears, you always resist the holy spirit ; as your fathers did, so do you. 52 Which of the prophets did not your fathers persecute ? and they killed them that told before of the coming of the just one, of whom you have been the betrayers and murderers ;

53 who received the law for the ordering of angels and kept it not.

54 And hearing these things they gnashed on him with their teeth ; 55 but he being full of a holy spirit, looking steadfastly to the heaven, saw a glory of God, and Jesus standing at the God's right hand. 56 And said, Behold I see the heavens opened, and the son of man standing at the right hand of the God. 57 And they crying with a loud voice, stopped their ears and rushed on him with one accord ; 58 and having cast him out of the city, stoned him, and the witnesses laid their mantles at the feet of a young man called Saul. 59 And they stoned Stephen, calling and saying, Master Jesus, receive my spirit ; 60 and kneeling down, he cried with a loud voice, Master, set not this sin against them. Having said this, he fell asleep : 8:1 And Saul was consenting to his death.

CHAPTER VI. 8:1—40.

Saul persecutes the church, Philip goes to Samaria and is followed by Peter and John, Simon Magus and the Ethiopian eunuch.

8:1 And at that time there was a great persecution against the church at Jerusalem, and they were all scattered through the villages of Judea and Samaria but the apostles; 2 and pious men buried Stephen, and made a great lamentation over him ; 3 and Saul scattered the church ; going into the houses and arresting men and women, he committed them to prison ; 4 being therefore scattered abroad they went proclaiming the word.

5 And Philip went to a city of the Samaritans, and preached the Christ to them ; 6 and the multitude attended to the words spoken by Philip with one accord, on hearing them, and seeing the signs that he did ; 7 for unclean spirits went out from many, crying with a loud voice, and many paralytics and lame persons were healed, 8 and there was great joy in that city.

9 And a certain man was there called Simon, who before practiced magic in that city, and astonished the nation of Samaria ; saying that he was some great one, 10 to whom they attended from the least to the greatest, saying, This man is a power of the God that is called great; 11 and they attended to him because for a considerable time he had astonished them with magic arts. 12 But when they believed Philip preaching the gospel of the kingdom of the God, and of the name of Jesus Christ, they were baptized both men and women ; 13 and Simon also himself believed, and being baptized he continued persistently with Philip, and seeing the miracles and signs which were done, was astonished.

14 And when the apostles at Jerusalem heard that Samaria had received the word, they sent to them Peter and John, 15 who coming down there, prayed for them that they might receive a holy spirit ; 16 for it had not yet fallen on any one of them, but they were only baptized in the name of the master Jesus ; 17 then they laid hands on them and they received a holy spirit ; 18 and Simon seeing that by the laying on of the hands of the apostles the spirit was given, offered them money saying, 19 Give me

this power that if I lay my hands on one he may receive a holy spirit ; 20 but Peter said to him, Your money with you go to perdition, because you have thought to obtain the gift of the God for money ; 21 you have no part nor lot in this thing, for your heart is not right before the God ; 22 repent therefore of this your wickedness, and ask the master that the thought of your heart may be forgiven you ; 23 for I see that you are yet in a gall of bitterness and in a bond of iniquity ; 24 and Simon answering said, Do you pray to the master for me, that nothing of what you have spoken may come on me.

25 They then having testified and spoken the word of the master, returned to Jerusalem and preached the gospel to many villages of the Samaritans ; 26 and an angel of master spoke to Philip saying, Arise and go to the south by the way that goes down from Jerusalem to Gaza ; this is a desert ; 27 and he arose and went, and behold a man, an Ethiopian, a minister of Candace, queen of the Ethiopians, who was over all her treasures, who had gone up to worship at Jerusalem, 28 was returning, sitting in his chariot, and reading the prophet Isaiah.

29 And the spirit said to Philip, Approach, and keep close to this chariot ; 30 and running forward Philip heard him reading Isaiah the prophet, and he said to him, Do you understand what you read ?

31 And he said, How can I, unless some one guides me ? and he invited Philip to come up and sit with him in the chariot ; 32 and the passage of the Scripture which he read was this [Isa. 53: 7, 8] ; He was led like a sheep to slaughter, and as a lamb be-

fore her shearer is dumb, so he opens not his mouth ; 33 in his humiliation his judgment was taken away, and who will declare his generation, for his life was taken from the earth ?

34 And the eunuch answering said to Philip, Of whom I pray you does the prophet say this ? of himself, or of some other one ? 35 and Philip opening his mouth, and beginning from that Scripture preached to him Jesus ; 36 and as they went on their way they came to a certain water, and the eunuch said, See, here is water, what hinders that I should be baptized ? 38 And he ordered the carriage to stop, and they both went down into the water, Philip and the eunuch, and he baptized him ; 39 and when they came up out of the water a spirit of master took away Philip, and the eunuch saw him no more, but he went on his way rejoicing. 40 But Philip was found at Azotus, and passing on he preached to all the cities till he came to Cæsarea.

CHAPTER VII. 9:1—43.

Saul is converted and joins the disciples at Damascus, and Peter cures Æneas and raises Tabitha from the dead.

9:1 And Saul breathing out threatening and slaughter against the disciples of master, went to the chief priest, 2 and asked from him letters to Damascus, to the synagogues, that if he found any of that way, both men and women, he might bring them bound to Jerusalem. 3 And it came to pass as he was going and had come nigh to Damascus, that suddenly there shone around him a light from heaven,

4 and falling on the ground he heard a voice saying to him, Saul, Saul, why do you persecute me ? 5 and he said, Who are you, master? and he said I am Jesus whom you persecute ; 6 but stand up and go into the city and it shall be told you what you must do. 7 And the men that journeyed with him stood amazed hearing the voice, but seeing no one ; 8 and Saul was raised up from the earth and his eyes being opened he saw no one, and leading him by the hand they brought him to Damascus.

9 And he was three days not seeing, and he neither ate nor drank ; 10 and there was a certain disciple at Damascus, Ananias by name, and the master said to him in a vision, Ananias, and he said, Behold me, master ; 11 and the master said to him, Arise and go to the street called Straight and inquire at the house of Judas for a Tarsean by the name of Saul, for behold he prays, 12 and has seen a man by the name of Ananias coming in and laying a hand on him that he may recover his sight.

13 And Ananias answered, Master I have heard by many of this man, what harm he has done to your saints at Jerusalem, 14 and here he has authority from the chief priests to bind all that call on your name ; 15 but the master said to him, Go, for this is a chosen vessel for me, to bear my name before both nations and kings and the sons of Isral ; 16 for I will show him how great things he must suffer for my name.

17 And Ananias went and entered into the house, and putting his hands on him said, Brother Saul, the master, Jesus who appeared to you on the way by

which you came, sent me that you may recover your sight and be filled with a holy spirit; 18 and immediately there fell as it were scales from his eyes and he recovered his sight, and standing up was baptized, 19 and taking food was strengthened, and he was with the disciples at Damascus some days.

20 And immediately he preached Jesus in the synagogues, that this is the son of the God, 21 and all that heard him were astonished and said, Is not this he that destroyed at Jerusalem those calling on this name? and who came here for this purpose that he might lead them bound to the chief priests? 22 But Saul was the more strengthened, and confounded the Jews that dwelt at Damascus, insisting that this is the Christ. 23 And when many days were fulfilled the Jews took counsel to kill him, 24 and their purpose was made known to Saul, and they watched the gates both day and night that they might kill him; 25 but the disciples taking him by night let him down by the wall, lowering him in a store basket; 26 and coming to Jerusalem he endeavored to join himself to the disciples, but all were afraid of him, not believing that he was a disciple. 27 But Barnabas taking him led him to the apostles and related to them how he had seen the master in the way, and that he had spoken to him, and that he had spoken boldly in the name of Jesus at Damascus; 28 and he was with them going in and going out at Jerusalem and speaking boldly in the name of Jesus; 29 and he both spoke and disputed against the Hellenists, and they attempted to kill him; 30 and the brothers became aware of it and brought him down to Cæsarea and sent him away to Tarsus.

31 Then the church in all Judea and Galilee and Samaria had peace, being built up and walking in the fear of the master, and was filled with the consolation of the holy spirit.

32 And it came to pass that Peter going through all places went down also to the saints dwelling at Lydda ; 33 and he found there a certain man, Æneas by name, who had been eight years on a bed, who was a paralytic ; 34 and Peter said to him, Æneas, Jesus Christ cures you, stand up and make the bed for yourself ; and immediately he stood up ; 35 and all who dwelt at Lydda and Saron saw him, and they turned to the master.

36 And there was a certain disciple at Joppe Tabitha by name, which is interpreted Dorcas ; she was full of good works and charities which she did ; 37 and it came to pass in those days that she was sick and died ; and washing her they put her in an upper room ; 38 and Lydda being nigh to Joppe, the disciples hearing that Peter was there sent two men to him beseeching [him saying], Do not delay to come to us ; 39 and Peter arose and came with them ; and having come they took him up into the upper room, and all the widows stood around him weeping, showing him the coats and mantles which Dorcas made while she was with them ; 40 but Peter putting them all out, kneeling down, prayed, and turning to the body said, Tabitha stand up, and she opened her eyes, and seeing Peter, sat up ; 41 and giving her his hand he helped her to stand up, and calling the saints and widows he presented her [to them] alive ; 42 and it was known in all Joppe, and many believed on the

master. 43 And it came to pass that he abode many days in Joppe with a certain Simon, a tanner.

CHAPTER VIII. 10 : 1—48.

Peter preaches to the Gentiles at Cæsarea.

10 : 1 There was a certain man in Cæsarea, Cornelius by name, a centurion of the cohort called Italian, 2 pious and fearing the God, with all his house, also giving many charities to the people, and fearing the God always. 3 He saw plainly in a vision at about the ninth hour of the day [3 P. M.], an angel of the God coming and saying to him, Cornelius. 4 And looking steadily at him, and being afraid, he said, Master, what is [wanted]? And he said to him, Your prayers and your charities have come into remembrance before the God. 5 And now send men to Joppe, and call a certain Simon, who is called Peter; 6 he lodges with a certain Simon, a tanner, whose house is by the sea. 7 And when the angel that spoke to him went away, he called two domestic servants and a pious soldier of them that waited on him, 8 and relating all things to them, he sent them to Joppe.

9 On the next day as they journeyed and came nigh the city, Peter went up, at about the sixth hour [12 M.], on the house to pray. 10 And he was hungry, and wished to eat, and while they were preparing [dinner] an extacy came on him, 11 and he saw the heaven opened, and a vessel like a great sheet let down by its four corners on the earth, 12 in which were all kinds of quadrupeds, reptiles of the earth

and birds of the air, 13 and a voice was addressed to him [saying], Arise, Peter, kill and eat. 14 But Peter said, By no means, master, for I never ate any thing common or unclean. 15 And the voice came to him a second time [saying], What the God has cleansed, make not common. 16 This was done thrice, and immediately the vessel was taken up into heaven. 17 And while Peter doubted what the vision which he had seen meant, behold the men sent by Cornelius, having inquired for Simon's house, stood at the gate, 18 and calling, they inquired if Simon, surnamed Peter, was a guest there. 19 And while Peter was thinking of the vision, the spirit said to him, Behold, men inquire for you, 20 arise, go down, and go with them without doubting, for I sent them. 21 And Peter went down to the men, and said, Behold I am he whom you seek ; what is the cause for which you have come ? 22 And they said, Cornelius, a centurion, a just man, and one that fears the God, well spoken of by all the nation of the Jews, was instructed by a holy angel to invite you to his house, and to hear words from you. 23 And he invited them in, and entertained them hospitably.

And on the next day he arose and went with them, and some of the brothers from Joppe went with him. 24 On the next day he entered into Cæsarea ; and Cornelius expected them, and had called together his relations and near friends. 25 And when Peter entered [into the city], Cornelius met him, and fell down at his feet and worshipped him. 26 But Peter raised him up, saying, Stand up, I also am a man. 27 And conversing with him, he entered into

the house, and found many called together. 28 And he said to them, You know that it is not lawful for a Jew to accompany or go in to one of another nation, but the God has showed me not to call any man common or unclean. 29 Wherefore, being sent for, I came without contradicting, I inquire therefore for what purpose you sent for me. 30 And Cornelius said, Four days ago I was fasting to this hour, and at the ninth hour I was praying in my house, and behold a man stood before me in brilliant clothing, 31 and said, Cornelius, your prayer is heard, and your charitable gifts are remembered before the God ; 32 send therefore to Joppe, and call Simon who is surnamed Peter, he is a guest in the house of Simon, a tanner, by the sea, when he has come he will tell you [what to do]. 33 Then I sent to you immediately, and you have done well to come. Now therefore we are all present before the God, to hear all things that have been commanded you by the God.

34 And Peter opened his mouth and said, Of a truth I perceive that the God is no respecter of persons, 35 but in every nation he that fears him and does right is acceptable to him. 36 The word that he sent to the sons of Isral, preaching peace by Jesus Christ, he is master of all ; 37 you know the word declared through all Judea, beginning from Galilee, after the baptism which John preached, 38 as to Jesus of Nazareth, how the God anointed him with a holy spirit and power, who went about doing good, and healing all that were oppressed by the devil, because the God was with him. 39 And we are witnesses of all that he did in the country of the

Jews and in Jerusalem, whom they also killed, hanging him on a tree. 40 This man the God raised up on the third day [Paul's theory, not Peter's], and caused him to appear, 41 not to all the people, but to witnesses chosen before by the God to us, who ate and drank with him after [his] resurrection from the dead. 42 And he commanded us to preach to the people and testify that he is appointed by the father to be a judge of living and dead. 43 Of him all the prophets testify, that by his name every one that believes in him has forgiveness of sins.

44 While Peter spoke these words the holy spirit fell on all that heard the word. 45 And the believers of the circumcision that came with Peter were astonished that the gift of the holy spirit was poured out on the Gentiles ; 46 for they all heard them speak with tongues and magnify the God. Then Peter answered [saying], 47 Can any one forbid water, that these should not be baptized, who have received the holy spirit, the same as we? 48 And he ordered them to be baptized in the name of master ; and they asked him to remain there some days.

CHAPTER IX. 11 : 1—30.

Peter relates his vision of the animals at Jerusalem, Peter's school extended to the Gentiles in 41, and the disciples called Christians.

11 : 1 And the apostles and brothers in Judea heard that the Gentiles received the word of the God. 2 And when Peter came to Jerusalem they of the circumcision complained to him, 3 saying, You went in to men that were not circumcised, and ate

with them. 4 And Peter began and explained to them in order, saying, 5 I was in the city of Joppe praying, and I saw in an extacy, a vision, a vessel coming down like a great sheet, let down by its four corners from the heaven ; and it came to me ; and looking steadily into it, I observed and saw beasts, reptiles and birds of the air; 7 and heard a voice saying to me, Rise, Peter, kill and eat. 8 But I said, Not so, master, for nothing common or unclean has ever entered into my mouth. 9 And the voice answered a second time from the heaven, [saying], What the God has made clean, do you not make common. 10 This was done thrice, and all were taken into the heaven again.

11 And behold immediately three men were present at the house where I was, sent for me from Cæsarea. 12 And the spirit told me to go with them, and these six brothers went with me, and we entered into the man's house. 13 And he told us how he saw an angel in his house, standing and saying to him, Send to Joppe and call Simon, who is surnamed Peter ; 14 he will speak words to you by which you and your house will be saved. 15 And when I began to speak, the holy spirit fell on them as on us at first ; 16 And I remembered the word of master, how he said, John baptized with water, but you shall be baptized with a holy spirit. 17 If then the God gave the same gifts to them as to us who believe in master Jesus Christ, what was I that I would hinder the God? 18 And hearing these things, they were silent and glorified the God, saying, Then therefore the God has given the Gentiles the repentance for

life. 19 They therefore that were scattered abroad by the affliction that occurred about Stephen, went abroad as far as Phenice, and Cyprus, and Antioch, speaking the word to no one except the Jews; 20 but there were certain men of them that were Cyprians and Cyreneans, who went to Antioch and spoke to the Greeks, preaching the master Jesus; 21 And the hand of master was with them and a great number believed, and turned to the master. 22 And the report concerning them was heard in the ears of the church at Jerusalem, and they sent Barnabas to go through even to Antioch. 23 And having come and seen the grace of the God that was on them, he was glad, and exhorted all with purpose of heart to adhere to the master. 24 For he was a good man and full of a holy spirit and of faith, and a considerable multitude was added to the master. 25 And he went away to Tarsus to seek for Saul, and having found him, he brought him to Antioch. 26 And it happened to them, that for a whole year, they were assembled in the church, and taught a considerable multitude, and the disciples were first called Christians at Antioch.

27 In those days prophets came down from Jerusalem to Antioch. 28 And one of them whose name was Agabus stood up and signified by the spirit that there would be a great famine in all the world, which came under Claudius, [41–54 A. D.]. 29 And each of the disciples according to his ability, determined to send for the service of the brothers that lived in Judea; 30 which also they did, sending to the presbyters, by the hand of Barnabas and Saul.

CHAPTER X. 12:1—25.

Herod Agrippa kills James, and condemns Peter, who is rescued by an angel, and leaves Jerusalem, Agrippa dies.

12:1 And at that time [44], Herod [Agrippa], the king, put forth his hand to injure some from the church. 2 And he killed James, the brother of John, with the sword. 3 And seeing that it pleased the Jews, he proceeded to seize Peter,—the days were those of unleavened bread,—4 and having taken him by force, he put him in prison, and gave him to four quaternions of soldiers to guard him, wishing after the passover to bring him out to the people. 5 Peter therefore was kept in the prison, but prayer was offered by the church continually for him. 6 And when Herod was about to bring him out, on that night Peter slept between two soldiers bound with two chains, and guards kept the prison before the doors.

7 And behold an angel of master stood by him, and a light shone in the room, and he struck Peter's side and awoke him, saying, Arise immediately; and his chains fell off from his hands, 8 and the angel said to him, Gird yourself, and bind on your sandals; and he did so. Then he said to him, Put your cloak around you and follow me. 9 And he went and followed, and knew not that it was real that was done by the angel, but he thought he saw a vision. 10 And he passed through the first and second watch, and they came to the iron gate that leads to the city, which opened to them of itself, and they went out and came to First street, when the angel instantly left him.

11 And when Peter came to himself, he said, Now I know of a truth, that master has sent his angel and rescued me from the hand of Herod, and from all the expectation of the people of the Jews. 12 And he considered and came to the house of Mary, the mother of John, surnamed Mark, where were many assembled praying. 13 And he knocked at the gate, and a young woman named Rhoda went to it to hear, 14 and knowing Peter's voice, she opened not the gate from joy, but ran and announced that Peter stood before the gate. 15 And they said to her, You are mad. But she persisted in asserting that it was so. And they said, It is his angel. 16 But Peter continued knocking, and opening they saw him, and were astonished. 17 But he beckoning to them with the hand to be silent, related how the master had led him out from the prison, and said, Tell these things to James and the brothers ; and he went out and departed to another place.

18 And when it was day there was no small consternation among the soldiers, as to what had become of Peter. 19 And Herod seeking diligently for him and not finding him, examined the guards and commanded them to be killed. And he went down from Judea to Cæsarea and remained there. 20 And he was highly displeased with the Tyrians and Sidonians, but they came to him with one accord, and persuading Blastus, the king's chamberlain, sought for peace, because their country was fed from that of the king.

21 And on a set day Herod put on the royal apparel and sat on the judgment seat and made them a

speech. 22 And the people shouted, It is the voice of a God and not of a man. 23 And instantly an angel of master, smote him, because he gave not the God the glory ; and he died eaten with worms. 24 And the word of the God grew and increased. 25 And Barnabas and Saul returned from Jerusalem, having fully performed their service, taking with them John, who was surnamed Mark.

CHAPTER XI. 13:1—14:28.

Mission of Barnabas and Paul to the Gentiles in 46-49.

13:1 And there were at Antioch in the church, prophets and teachers, Barnabas and Simon called the black, and Lucius the Cyrenean, and Manaen, steward of Herod the tetrarch, and Saul ; 2 and as they ministered to the master and fasted, the holy spirit said, Separate now for me Barnabas and Saul for the work for which I called them ; 3 then they fasted and prayed and put their hands on them and sent them away.

4 And being sent away by the holy spirit they went down to Seleucia, and sailed thence to Cyprus ; 5 and being at Salamis they declared the word of the God in the synagogues of the Jews, and had John for a servant ; 6 and going through the whole island to Paphos they found a magician, a false prophet, a Jew whose name was Barjesus, 7 who was with the proconsul Sergius Paulus, an intelligent man ; this man calling for Barnabas and Saul desired to hear the word of the God, 8 but Elymas the magician, for so was his name interpreted, opposed them, seeking to turn away the proconsul from the faith.

9 But Saul, who is also [called] Paul, filled with a holy spirit, looking steadily at him, 10 said, O full of all guile and of all treachery, son of the devil, enemy of all righteousness, will you not cease to pervert the right ways of master? 11 And now behold, master's hand is on you, and you shall be blind, not seeing the sun for a season, and immediately there fell upon him a mist and darkness, and he sought some one to lead him by the hand; 12 then the pro-consul seeing what was done, believed, being astonished at the doctrine of the master.

13 And those with Paul sailing from Paphos came to Perga in Pamphylia, and John left them and returned to Jerusalem. 14 And they going through from Perga came to Antioch in Pisidia, and entering into the synagogue on the sabbath they sat down; 15 and after the reading of the law and the prophets the synagogue ruler sent to them saying, Brothers, if you have any word of exhortation for the people, speak.

16 And Paul stood up and beckoning with his hand said, Men of Isral and you that fear the God hear, 17 the God of this people chose our fathers and increased the people during the sojourn in Egypt, and with a high hand led them out of it; 18 and he fed them about forty years in the wilderness, 19 and having destroyed seven nations in the land of Canaan he gave them their land for an inheritance; 20 after this he gave them judges about four hundred and fifty years, to the prophet Samuel; 21 and after that they demanded a king, and the God gave them Saul, son of Kish, a man of the tribe of Benjamin, forty

years, 22 and removing him he raised up David to be their king, of whom also he testified and said [2 Sam. 8 : 5 ; 10 : 21 ; 16 : 1 ; Ps. 89 : 21], I have found David [son] of Jesse, a man after my heart, who will do all my will.

23 From the seed of this man, according to the promise, the God has brought to Isral the saviour Jesus, 24 John having preached before his coming the baptism of repentance to the people of Isral ; 25 and when John fulfilled his course, he said, Who do you think I am ? I am not he, but behold there comes after me one the sandals of whose feet I am not worthy to untie.

26 Brothers, sons of the stock of Abraham and those among you that fear the God, to you is the account of this salvation sent, 27 for they that dwell at Jerusalem and their rulers, not knowing him, nor the words of the prophets that are read every sabbath, fulfilled them by condemning [him] ; 28 and finding no cause of death in him they demanded of Pilate that he should be killed, 29 and so finished all things written concerning him, and taking him down from the cross they put him in a tomb.

30 But the God raised him from the dead, 31 and he was seen many days by them that came up with him from Galilee to Jerusalem, who are his witnesses to the people ; 32 and we bring you good news of the promise made to the fathers that the God has fulfilled it to us their children in raising up Jesus ; 33 as also it is written in the first psalm [Ps. 2 : 7] You are my son, this day I begat you. 34 And that he raised him up from the dead no more to return to

destruction, he said thus [Isa. 55 : 3], I will give you the sure mercies of David ; 35 wherefore also he says in another place [Ps. 16 : 10], You will not suffer your holy one to see destruction.

36 For David having served his generation by the will of the God, fell asleep and was gathered to his fathers and saw destruction ; 37 but he whom the God raised from the dead saw not destruction. 38 Be it known to you therefore brothers, that by this man is preached to you the forgiveness of sins, 39 and every one that believes on him is justified from all [sins] from which you cannot be justified by the law of Moses. 40 See therefore that there does not come on you what is said by the prophets [Hab. 1 : 5], 41 Behold you despisers, and wonder and perish, for I work a work in your days, a work that you will by no means believe if one should relate it to you. 42 And when they went out they requested that these words might be spoken to them the next sabbath; 43 and when the congregation was broken up many of the Jews and of the pious persons followed Paul and Barnabas, who spoke further, and persuaded them to adhere steadfastly to the grace of the God. 44 And on the next sabbath almost the whole city was assembled to hear the word of the master ; and the Jews seeing the multitudes, were filled with envy, and contradicted the words spoken by Paul and blasphemed ; 46 and Paul and Barnabas spoke boldly and said, It was necessary that the word of the God should first be spoken to you, but since you reject it and judge yourselves not worthy of the eternal life, behold we turn to the Gentiles, 47 for so did the master command

us, I have set you for a light of nations that you may be a salvation to the end of the earth [Isa. 49:6]; 48 and the Gentiles hearing [this] were glad, and glorified the word of the master; and as many as were appointed for life eternal believed. 49 And the word of the master was spread through all the country; 50 but the Jews excited the pious women who were honorable, and the first men of the city and raised a persecution against Paul and Barnabas, and they cast them out of their bounds; 51 and shaking off the dust from their feet they came to Iconium; 52 and the disciples were filled with joy and with a holy spirit.

14:1 And it came to pass at Iconium that they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and Greeks believed; 2 but the unbelieving Jews stirred up the Gentiles and made their minds ill disposed against the brothers; 3 they continued there however a long time, being emboldened by master testifying to the word of his grace, granting signs and prodigies to be effected by their hands. 4 But the multitudes of the city were divided, and some [adhered] to the Jews and some to the apostles; 5 and when there was an attempt both of the Gentiles and Jews, with their rulers, to maltreat and stone them, 6 they seeing it fled to Lystra and Derbe, cities of Lycaonia, and to the country around, 7 and preached the gospel there.

8 And a certain man at Lystra sat unable to use his feet, a cripple from his mother's womb, who was entirely unable to walk; 9 he heard Paul speaking,

who looking attentively at him and seeing that he had faith to be saved, 10 said with a loud voice, Stand up erect on your feet, and he leaped up and walked about; 11 then the multitudes seeing what Paul did, lifted up their voice saying in the language of Lycaonia, The gods have come down to us in the likeness of men; 12 and they called Barnabas Zeus, and Paul Hermes, because he was the principal speaker; 13 and the priest that was before the city brought bulls and garlands to the gates, and wished with the multitudes to sacrifice to [them].

14 But when the apostles Barnabas and Paul heard of it, they rent their clothes, and ran among the multitude crying, 15 and saying, Men why do you do these things? We also are men of like passions with you, teaching you to turn from these vanities to the living God, who made the heaven and the earth and all things in them. 16 In the past generations he suffered all nations to walk in their own ways, 17 though he left not himself without witness, doing good, giving rains from heaven and fruitful seasons, filling your hearts with food and gladness; 18 and saying these things, he with difficulty restrained the multitudes from sacrificing to them.

19 But Jews came there from Antioch and Iconium and persuading the multitudes and stoning Paul, drew him out of the city supposing he was dead; 20 but while the disciples stood around him he rose up and entered into the city; and on the next day he went away with Barnabas to Derbe; 21 and preaching in that city and making many disciples, they returned to Lystra, Iconium and Antioch, 22 confirm-

ing the souls of the disciples, exhorting them to continue in the faith and [telling] them that through many afflictions we must enter into the kingdom of the God.

23 And appointing for them presbyters in every city, praying with fasting, they committed them to the master in whom they had believed. 24 And passing through Pisidia they came to Pamphylia, 25 and when they had spoken the word at Perga they went down to Attalia, 26 and sailed thence to Antioch, whence they were commended to the grace of the God for the work which they accomplished.

27 And when they came there they assembled the church and reported what the God did by them, and that he opened the door of faith to the Gentiles. 28 And they continued there no little time with the disciples.

CHAPTER XII. 15 : 1—35.

Paul and Barnabas go to Jerusalem in 51 A. D. on the question of circumcision.

15 : 1 And some coming from Judea taught the brothers [saying], Unless you are circumcised according to the law of Moses you cannot be saved; 2 and there being no little dissension and querying with them by Paul and Barnabas, they ordered that Paul and Barnabas and some others of them should go up to the apostles and presbyters at Jerusalem on this question. 3 They therefore being sent forward by the church passed through Phœnicia and Samaria, reporting the conversion of the Gentiles, and

caused great joy to all the brothers ; 4 and coming to Jerusalem they were received by the church and by the apostles and presbyters, and announced what the God did by them. 5 But some from the sect of the Pharisees rose up saying that it was necessary to charge them to circumcise and to keep the law of Moses.

6 And the apostles and presbyters were assembled to see about this matter ; 7 and after there had been much debate Peter rose and said to them, Men and brothers, you know that from early days among you the God chose that the Gentiles should hear the gospel from my mouth and believe ; 8 and the heart searching God testified to them giving them the holy spirit, the same as to us, 9 and made no difference between us and them, purifying their hearts by faith. 10 Why now therefore do you tempt the God to put a yoke on the necks of the disciples, which neither our fathers nor we could bear ? 11 but by the grace of the master Jesus we believe that we shall be saved the same as they.

12 Then all the multitude were silent and heard Barnabas and Paul relate what signs and prodigies the God did among the Gentiles by them.

13 And after they ceased James answered, saying, Men and brothers, 14 Simeon has related how the God first visited the Gentiles to take from them a people for his name ; 15 and with this the words of the prophets agree, as it is written [Amos 5 : 11, 12] ; 16 After this I will return and rebuild the tabernacle of David that has fallen down, and will repair its ruins and set it up ; 17 that the rest of men may seek the

master, even all nations, on whom my name is called, says master that does these things, 18 known from of old. 19 Wherefore I judge that we should not trouble them who have turned to the God from the Gentiles, 20 but charge them to abstain from the abominations of idols, and from fornication and from things strangled, and from blood. 21 For Moses from early generations has those in every city preaching him, being read in the synagogues on the sabbath.

22 Then it seemed good to the apostles and to the presbyters with all the church to send chosen men from them to Antioch, with Paul and Barnabas, Judas called Barsabbas, and Silas, chief men among the brothers, 23 writing by their hand [as follows]: The apostles and the presbyters to the brothers in Antioch and Syria and Cilicia, who are of the Gentiles, greeting; 24 Since we have found that some from us whom we did not send have gone and troubled you with words misleading your souls, 25 it seemed good to us being of one accord to send chosen men to you with our beloved Barnabas and Paul, 26 men who have exposed their lives for the name of our master Jesus Christ. 27 We have sent therefore Judas and Silas, and they by word will announce the same things; 28 for it seemed good to the holy spirit and to us to put on you no burden except things necessary, 29 that you should abstain from things offered to idols, and from blood, and from things strangled, and from fornication, from which if you keep yourselves you will do well. Farewell.

30 They therefore being sent came to Antioch, and

assembling the multitude delivered the letter ; 31 and having read it, they rejoiced for the consolation. 32 And Judas and Silas being themselves also prophets, exhorted and confirmed the brothers with much argument ; 33 and staying for a time, they were sent back in peace by the brothers to them that sent them ; 35 but Paul and Barnabas continued at Antioch teaching and preaching, with many others, the word of the master.

CHAPER XIII. 15:36—16:40.

Paul separates from Barnabas, takes Silas, visits his churches in Asia Minor, and goes to Europe.

15:36 And after some days Paul said to Barnabas, Let us return and visit the brothers in every city in which we preached the word of the master and see how they do. 37 And Barnabas wished to take with them John, who is called Mark, 38 but Paul thought it best not to take him with them, because he left them at Pamphylia, and went not with them to the work ; 39 and there arose a sharp contention, and they separated one from the other, and Barnabas taking Mark sailed to Cyprus ; 40 but Paul choosing Silas, went out commended to the grace of the master by the brothers, and passed through Syria and Cilicia confirming the churches.

16:1 And he came to Derbe and Lystra, and behold a certain disciple was there named Timothy, son of a Jewess who was a believer, but of a Greek father, 2 who was well spoken of by all the brothers at Lystra and Iconium. 3 Him therefore Paul chose

to go with him, and taking him he circumcised him, because of the Jews in those places ; for they all knew that his father was a Greek. 4 And as he went through the cities he gave them the orders determined on by the apostles and presbyters at Jerusalem ; 5 the churches therefore were confirmed in the faith and increased in numbers daily. 6 And going through Phrygia and the country of Galatia, the holy spirit forbidding him to speak the word in Asia, 7 going by Mysia they endeavored to go to Bithynia, but the spirit of Jesus did not permit them, 8 and going by Mysia they came down to Troas ; 9 and a vision by night appeared to Paul, a man of Macedonia stood beseeching him and saying, Come up to Macedonia and help us. 10 And when he had seen the vision we immediately sought to go over into Macedonia, concluding that the master had called us to preach to them.

11 And sailing from Troas we came straight to Samothrace, and on the next day to Neapolis, 12 and thence to Philippi, which is the first city of that part of Macedonia [and] a colony, and we staid in that city some days ; 13 and on the sabbath we went out of the gate by a river where it was supposed there was a proseeuche, and sitting down we spoke to the women that assembled there ; 14 and a certain woman by the name of Lydia, a dealer in purple of the city of Thyatira, that worshipped the God, heard, whose heart the master opened to attend to the words spoken by Paul ; 15 and when she was baptized and her house, she besought saying, If you have judged me to be a faithful in master, come into my house and remain there, and she constrained us.

16 And it came to pass when we went to the proseeuche that a certain young woman having a spirit of Python [a divining spirit] met us, who brought her masters much gain by soothsaying; 17 she following Paul and us cried saying, These are servants of the most high God who declare to you the way of salvation; 18 and this she did for many days; and Paul being much troubled, and turning round said to the spirit, I charge you in the name of Jesus Christ to come out of her, and he came out of her in that hour. 19 And her masters seeing that the hope of her work was gone, laying hold of them drew Paul and Silas to the market, to the rulers, 20 and bringing them to the prefects they said, These men being Jews exceedingly trouble our city, 21 and teach customs which it is not lawful for us to receive nor practice, being Romans.

22 And the multitude came together against them, and the prefects tore their clothes off from them, and gave orders to beat them with rods; 23 and having laid on them many blows they cast them into prison, charging the jailor to keep them safely: 24 and he having received such a charge, put them in the inner prison, and made their feet safe in a stock; 25 but at midnight Paul and Silas prayed and sung hymns to the God, and the prisoners heard them: 26 and suddenly there was a great earthquake, and the foundations of the prison were shaken, and all the doors were immediately opened and the bonds of all struck off; 27 and the jailor being waked and seeing the doors of the prison opened, drawing a sword was about to kill himself, supposing that the prisoners had

fled, 28 but Paul cried with a loud voice saying, Do yourself no harm, we are all here.

29 And asking for a light he ran in and trembling fell down to Paul and Silas, 30 and bringing them out said, Masters, what must I do to be saved? 31 and they said, Believe on the master Jesus, and you shall be saved and your house; 32 and they spoke the word of the master to him with all that were in his house; 33 and taking them aside the same hour of the night he washed them from their blows, and was baptized and all his immediately; 34 and bringing them into the house he set a table before them, and rejoiced with all his house, believing in the God.

35 And when it was day the prefects sent the constables saying, Dismiss those men; 36 and the jailor announced their words to Paul saying, The prefects have sent that you be released; now therefore go out and depart in peace. 37 But Paul said, Having beaten us publicly, uncondemned, being Romans, they cast us into prison, and now will they cast us out secretly? by no means, but let them come themselves and take us out; 38 and the constables told the prefects these words; and hearing that they were Romans they were afraid; 39 and they came and besought them, and taking them out asked them to depart from the city. 40 And going out of the prison they entered into the house of Lydia, and seeing the brothers, exhorted them [to be stedfast], and departed.

CHAPTER XIV. 17 : 1—34.

Paul preaches at Thessalonica and Berea, and at Athens speaks in the Areopagus.

17 : 1 And passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And according to Paul's custom he went into them, and for three sabbaths reasoned with them from the Scriptures, 3 announcing and alleging that the Christ must suffer and be raised from the dead, and that Jesus whom I preach to you is the Christ. 4 And some of them believed and consorted with Paul and Silas, of the pious Greeks a great multitude, and of the first women not a few. 5 But the Jews who disbelieved, taking certain bad men of those around the market, and raising a mob disturbed the city, and attacking the house of Jason, sought to bring them out to the people; 6 but not finding them, they dragged Jason and certain brothers to the city rulers, crying, These men that have disturbed the world are here also, 7 and Jason has received them; and these people do contrary to the orders of Cæsar, saying that there is another king, Jesus. 8 And they disturbed the multitude, and the city rulers, when they heard these things. 9 And taking security for Jason and the rest, they dismissed them. 10 But the brothers immediately sent away Paul and Silas by night to Berea, who when they came there went into a synagogue of the Jews. 11 And these were more noble than those of Thessalonica, for they received the word with all readiness,

and searched the Scriptures daily, to see if these things were so. 12 Many of them therefore believed, both of the honorable Greek women, and of men not a few.

13 But when the Jews in Thessalonica learned that the word of the God was preached by Paul at Berea, they came there exciting mobs. 14 And then the brothers immediately sent away Paul, as if to go on the sea, but both Silas and Timothy remained there. 15 And those having charge of Paul, led him to Athens, and receiving a message to Silas and Timothy to come to him as soon as possible, departed.

16 And while Paul waited for them at Athens, his spirit was stirred within him, as he saw the city wholly given to idols. 17 He reasoned therefore with the Jews in the synagogue, and with other pious persons, and in the market daily with those that met there. 18 And some of the Epicureans and Stoics, philosophers, debated with him; and some said, What does this babbler wish to say? and some, he seems to be a reporter of strange demons, because he preached Jesus and the resurrection. 19 Then taking him, they led him to the Areopagus, saying, May we know, what this new doctrine is which is declared by you, for you bring certain strange things to our ears; 20 we wish therefore to know what these things mean. 21 And all the Athenians and strangers who sojourned there, spend their time in nothing else, but to tell or to hear something new.

22 And Paul standing in the middle of the Areopagus, said, Men of Athens, I perceive by all things that you are extremely devoted to demons; 23 for

passing through and observing the objects of your worship, I found also an altar on which is inscribed, To the unknown God; whom therefore you worship, not knowing him, him declare I to you. 24 The God who made the world, and all things in it, he is master of heaven and earth, and dwells not in temples made by hand; 25 neither is he served by men's hands, as needing any thing. This [God] gives to all life, and breath, and all things. 26 And he made of one blood every nation of men to dwell on all the face of the earth, determining their appointed times, and the boundaries of their habitation; 27 that we should seek the God if perhaps we may feel after him and find him, though he is not far from each one of us; 28 for in him we live, and move and exist, as also some of your poets [Aratus, Cleanthes, Pindar, etc.] have said, We are his offspring. 29 Being then a race from the God, we ought not to think the deity to be like gold, or silver, or stone, a work of the art and device of man. 30 Overlooking therefore these times of ignorance, the God now commands men that all everywhere shall repent; 31 because he has appointed a day in which he will judge the world in righteousness, by a man whom he ordained, giving assurance to all men by raising him from the dead.

32 But hearing of the resurrection of the dead, some mocked, and some said, We will hear you again concerning this. 33 So Paul went out of the midst of them. 34 But some men adhering to him believed, among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XV. 18 : 1—28.

Paul at Corinth in 53, and his return to Syria, he goes again to Galatia and Phrygia.

18 : 1 After these things, leaving Athens, he went to Corinth, 2 and finding a certain Jew named Aquila, a native of Pontus, who had recently come from Italy, and Priscilla his wife, because Claudius had ordered all Jews to leave Rome [in 53], he went to them, 3 and because he was of the same trade, he remained with them and worked, for they were tent makers by trade. 4 And he debated in the synagogue every sabbath, and persuaded both Jews and Greeks. 5 And when both Silas and Timothy came from Macedonia, Paul confined himself to speaking, testifying to the Jews that Jesus was the Christ. 6 But they opposing and blaspheming, he shook his garments and said to them, Your blood be on your own heads, I am clean ; from this time I will go to the Gentiles.

7 And going down from there he came into the house of a certain man by the name of Justus, who worshipped the God, whose house joined the synagogue. 8 And Crispus, the synagogue ruler, believed in the master, with all his house, and many of the Corinthians hearing, believed and were baptized. 9 And the master said to Paul in a vision by night, Fear not, but speak, and be not silent, 10 for I am with you, and no man shall attack you to hurt you ; for I have much people in this city. 11 And he continued there a year and six months, teaching them the word of the God.

12 And Gallio, being proconsul of Achaia, the Jews arose with one accord against Paul, and led him to the judgment seat, 13 saying, This man persuades men to worship the God contrary to the law. 14 And Paul being about to open his mouth, Gallio said to the Jews, If therefore there was an act of injustice or of wicked deception, O Jews, I would bear with you to a reasonable extent; 15 but if the questions are of a word, and names, and of your law, look you to them, I will not be a judge of these [matters]. 16 And he drove them from the judgment seat. 17 And they all took Sosthenes, the ruler of the synagogue, and beat him before the judgment seat, and Gallio cared not for any of these things.

18 But Paul continuing [there] some days, bid adieu to the brothers, and sailed for Syria, and Priscilla and Aquila were with him, he [Paul] having shaved his head at Cenchrea, for he had a vow. 19 And they came to Ephesus, and he left them there, and went into the synagogue, and reasoned with the Jews. 20 And they asking him to stay longer, he did not consent, 21 but bidding them farewell, and saying, I will return again to you if the God will, he sailed from Ephesus, 22 and going down to Cæsarea, he went up and saluted the church, and went down to Antioch.

23 And having spent some time there he went away, and passing in order through the country of Galatia and Phrygia, he confirmed all the disciples.

24 And there was a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who came to Ephesus, who was mighty in the Scriptures.

25 This man was instructed in the way of the master, and being fervent in spirit, he spoke and taught accurately concerning Jesus, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue ; and Priscilla and Aquila hearing him, took him and showed him the way more accurately. 27 And he wishing to go to Achaia, the brothers aided him, and wrote to the disciples to receive him. When he arrived he helped much them that believed by the grace ; 28 for he reasoned mightily against the Jews, showing by the Scriptures that Jesus was the Christ.

CHAPTER XVI. 19:1—41.

Paul returns to Ephesus in 55, teaches in the school of Tyrannus, but is driven away in 58.

19:1 And it came to pass while Apollos was at Corinth that Paul having passed through the upper countries [of Asia Minor], came to Ephesus, and found certain disciples ; 2 and he said to them, Have you received a holy spirit since you believed ? and they said to him, We have not even heard that there is a holy spirit. 3 and he said, To what were you baptized ? And they said, To John's baptism. 4 And Paul said, John baptized with the baptism of repentance, saying to the people to believe on one that was to come after him, that is, on Jesus. 5 And hearing [this], they were baptized in the name of the master Jesus ; 6 and Paul laying hands on them, the holy spirit came on them, and they both spoke with tongues and prophesied ; 7 and all the men were about

twelve. 8 And going into the synagogue, he spoke boldly for three months, reasoning and persuading [men] concerning the kingdom of the God. 9 But when some were hardened and unbelieving, speaking evil of the way before the multitude, withdrawing from them, he separated the disciples, and discoursed daily in the school of Tyrannus. 10 And this was continued for two years, so that all who dwelt in Asia [the province], heard the word of master, both Jews and Greeks. 11 And the God did no common miracles by the hands of Paul, 12 so that for the sick, handkerchiefs and aprons were carried from his body, and the diseases departed from them, and the evil spirits went out.

13 And certain men of the traveling Jews, exorcists, named the name of Jesus over those having evil spirits, saying, We adjure you by the Jesus whom Paul preaches. 14 And there were seven sons of Sceva, a Jewish chief priest that did this; 15 and the evil spirit answering, said, Jesus I know, and Paul I know, but who are you? 16 And the man in whom was the evil spirit, leaping on them and overmastering both, prevailed against them, so that they fled out of his house, wounded and naked. 17 And this was known to all, both Jews and Greeks that live in Ephesus, and fear fell on all, and the name of the master Jesus was magnified. 18 And many of them that believed, came confessing and declaring their doings; 19 and a considerable number that practiced superfluous arts, bringing together the books, burned them before all; and they computed their price and found it fifty thousand pieces of sil-

ver. 20 So powerfully did the word of master increase and prevail.

21 And when these things were accomplished, Paul was inclined by the spirit, passing through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome. 22 And sending to Macedonia two of his aids, Timothy and Erastus, he continued a time longer in Asia. 23 And it came to pass at that time, that there was no little disturbance about the [new] way. 24 For a certain Demetrius by name, making silver shrines for Artemis, furnished the artizans no little work. 25 And assembling them and others employed about such things, he said, Men, you know that from this work we have our prosperity ; 26 and you see and hear, that not only in Ephesus, but in almost all Asia [the province], this Paul has persuaded and drawn away a great multitude, saying that these are not Gods, which are made by hand. 27 And not only is this part which belongs to us, in danger of coming to be abandoned, but the temple also of the great goddess Artemis will be reckoned of no account, and her majesty, which Asia and the world worship, be cast down. 28 Hearing this and being full of wrath, they cried, saying, Great is Artemis of the Ephesians. 29 And the whole city was filled with confusion, and they rushed with one accord into the theater, dragging with them Gaius and Aristarchus, Macedonians, companions of Paul. 30 And Paul wishing to enter in to the people, the disciples did not permit him. 31 And some of the rulers of Asia being friendly to Paul, besought him not to venture into the theater.

32 Some therefore cried one thing, and some another, and the greater part knew not for what they had come together. 33 Alexander advanced before the multitude, the Jews thrusting him forward, and Alexander beckoning with his hand, wished to defend himself before the people. 34 But perceiving that he was a Jew, there was one voice of all for about two hours, crying, Great is Artemis of the Ephesians. 35 But the clerk addressing the multitude, said, Men of Ephesus, who is there of men who knows not that the city of the Ephesians is a worshipper of the great Artemis, and of the [image] that fell down from Zeus? 36 Since these things cannot be denied, you ought to be quiet and do nothing rashly ; 37 for you have brought forward these men who are neither plunderers of temples, nor revilers of your goddess. 38 If Demetrius therefore, and the artizans with him have a case against any one, the courts are held, and there are judges, let them prosecute one another. 39 And if you desire any thing concerning other matters, let it be determined in a lawful assembly. 40 For we are in danger of being called to account for this day's uproar, there being no cause that we can give as a reason for this concourse. 41 And having said these words, he dismissed the assembly.

CHPTER XVII. 20 : 1—38.

Paul goes in 58 to Macedonia and Achaia, sails for Syria, stops at Miletus, his farewell address to the presbyters, of Ephesus.

20 : 1 After the disturbance ceased, Paul called the disciples to him and bade them farewell, and left to

go to Macedonia. 2 And passing through those parts and exhorting them with much argument, he came to Hellas [Greece]. 3 And staying there three months, the Jews conspiring against him as he was about to go up to Syria, he concluded to return through Macedonia; 4 and there accompanied him as far as Asia, Sopater [son] of Pyrrus, the Berœan, and of the Thessalonicans, Aristarchus and Secundus, and Gaius of Derbe, and Timothy; and Asians, Tychicus and Trophimus. 5 These going before, waited for us at Troas. 6 And after the days of unleavened bread we sailed from Philippi, and came to them at Troas in five days.

7 And on the first day of the week, we being assembled to break bread, Paul preached to them, about to leave on the next day, and continued the sermon till midnight. 8 And there were many lamps in the upper room, where we were assembled; 9 and there sat in a window a young man by the name of Eutycus, who fell asleep while Paul was discoursing long; and being overcome with sleep, he fell from the third floor and was taken up dead. 10 But Paul going down fell on him, and taking him up said, Be not troubled, for his life is in him. 11 And going up and breaking bread, and tasting of it, and conversing some time till daylight, so he departed. 12 And they took away the young man alive, and were not a little comforted.

13 And going before [him] to the ship, we sailed for Assos, there being about to take on Paul, for he so arranged to go on foot. 14 And when he met us at Assos, taking him on, we came to Mitylene.

15 And sailing thence, on the next day, we came opposite to Chios; and in another day, we touched at Samos, and stopping at Trogylium the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, that we might not stay long in Asia, for he hastened if it was possible for him to be at Jerusalem on the day of Pentecost.

17 And sending from Miletus he called the presbyters of the church. 18 And when they came to him, he said to them, You know from the first day that I came into Asia, how I was with you at all times ; 19 serving the master with all humility, and the tears and trials that came on me by the lying in waits of the Jews ; 20 how I kept back nothing that was useful for you, but preached to you and taught you, 21 testifying both to Jews and Greeks, repentance towards the God, and faith in our master Jesus Christ. 22 And now behold I go bound in the spirit to Jerusalem, not knowing the things that will befall me there; 23 but the holy spirit testifies to me in every city, saying that bonds and afflictions await me. 24 But I make my life precious to me of no account, that I may finish my course, and the ministry which I received from the master Jesus, to testify the gospel of the grace of the God. 25 And now behold I know that you all among whom I went preaching the kingdom, will see my face no more.

26 Wherefore I call you to witness this day, that I am pure from the blood of all ; 27 for I did not shun to declare to you all the counsel of the God. 28 Take heed therefore to yourselves, and to all the flock of which the holy spirit made you bishops, to

feed the church of the master that he purchased with his own blood. 29 For I know that after my departure, grievous wolves will come among you, not sparing the flock. 30 And of yourselves men will rise up speaking perverse things to draw away disciples after them. 31 Wherefore watch, remembering that for three years, night and day, I ceased not to admonish each one of you with tears.

32 And now I commend you to the God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all the sanctified. 33 I coveted no man's silver or gold, or apparel. 34 You yourselves know that these hands ministered to my necessities, and to them that were with me. 35 I showed you all things that so laboring, you should help the weak, and remember the words of the master Jesus, that he said, It is more blessed to give than to receive.

36 And having said these things he kneeled down on his knees and prayed with them all. 37 And they all wept much, and falling on Paul's neck kissed him, 38 grieving most for the word that he said, that they would see his face no more. And they brought him forward to the ship.

CHAPTER XVIII. 21 : 1—40.

Paul sails to Syria, goes to Cæsarea, and thence to Jerusalem, where he is arrested in 58 A. D.

21 : 1 And it came to pass when we were torn from them to resume our voyage, that going in a straight course we came to Cos, and the next day to Rhodes,

and thence to Patra. 2 And finding a ship going through to Phœnicia, we went aboard and sailed; 3 and discovering Cyprus and leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. 4 And finding disciples, we remained there seven days, and they said to Paul by the spirit not to go up to Jerusalem. 5 And when we had spent the days, we departed and went, they all with their wives and children, sending us forward without the city; 6 where kneeling down on the sea shore, we prayed and embraced one another. Then we went on board the ship, and they returned to their homes.

7 Finishing the voyage from Tyre, we came to Ptolemais, and saluting the brothers, we staid with them one day. 8 On the next day we went out, and came to Cæsarea, and going into the house of Philip the evangelist, one of the seven, we abode with him. 9 He had four daughters, virgins, that prophesied. 10 Remaining there many days, a certain prophet by the name of Agabus, came down from Judea, 11 and coming to us he took Paul's girdle and bound his own feet and hands, and said, These things says the holy spirit, So will the Jews bind the man that owns this girdle, and give him into the hands of the Gentiles. 12 When we heard these things, we and those of the place besought him not to go up to Jerusalem. 13 But Paul answered [saying], Why do you weep and break my heart, for I am ready not only to be bound, but also to die at Jerusalem for the name of the master Jesus. 14 And he not being persuaded we were silent, saying, The will of the master be done.

15 And after three days, having made preparation, we went up to Jerusalem ; 16 and some of the disciples from Cæsarea went up with us, taking us to a certain Mnason, a Cyprian, an early disciple, by whom we were entertained.

17 And we having come to Jerusalem, the brothers received us gladly. 18 And on the next day Paul went with us to James ; and all the presbyters were present. 19 And having saluted them, he related particularly what the God did among the Gentiles by his ministry. 20 And hearing, they glorified the God and said to him, You see brother, how many ten thousands there are in Judea of them that have believed, and all are zealots of the law. 21 They have been informed of you, that you teach all the Jews among the Gentiles to leave Moses, telling them not to circumcise their sons, nor walk according to the customs. 22 What therefore is [to be done] ? they will hear generally that you have come. 23 Do this that I tell you ; there are four men with us that have a vow on them ; 24 take them, be purified with them, and pay the expense for them to shave their heads, and all will know that there is nothing in these things said about you, but that you walk orderly, and yourself keep the law. 25 But concerning those from the Gentiles that have believed, we commanded, judging that they should [only] keep themselves from things offered to idols, from blood, from things strangled, and from fornication.

26 And Paul taking the men the next day, was purified with them, and went into the temple declaring the end of the days of purification, till the of-

fering was made for each one of them. 27 And when the seven days were about to be completed, the Jews from Asia, seeing him in the temple, threw the whole multitude into excitement, and laid hands on him, 28 crying, Men of Isral, help ; this is is the man who every where teaches against the people, and the law, and this place ; moreover, he brought Greeks into the temple, and defiled this holy place. 29 For they had before seen Trophimus, the Ephesian, with him in the city, and supposed that Paul had brought him into the temple. 30 And the whole city was moved, and the people ran together, and seizing Paul drew him out of the temple, and the gates were immediately shut.

31 And they seeking to kill him, word went up to the chiliarch of the cohort, that all Jerusalem was in commotion ; 32 who taking with him soldiers and centurions, immediately ran down on them, and they seeing the chiliarch and the soldiers, ceased beating Paul. 33 Then coming near, the chiliarch arrested him, and ordered him to be bound with two chains, and inquired who he was, and what he had done. 34 Some in the crowd cried one thing, and some another ; and not being able to learn the truth, because of the tumult, he commanded him to be led to the camp. 35 And when he was on the steps, he was borne by soldiers, because of the violence of the multitude ; 36 for the multitude followed, crying, Away with him.

37 And when he was about to enter into the camp, Paul said to the chiliarch, May I have permission to speak with you ? And he said, Do you know Greek?

38 are you not the Egyptian who before these days excited a sedition, and led out into the wilderness four thousand men of the Sicarii ?

39 And Paul said, I am a Jew, a native of Tarsus, of Cilicia, a citizen of no mean city. I beseech you let me speak to the people. 40 And he having permitted him, Paul stood on the steps, and waved his hand to the people, and when there was perfect silence, he spoke in Hebrew [as follows],

CHAPTER XIX. 22 : 1—29.

Paul's speech to the Jews at the entrance of the Roman camp.

22 : 1 Men, brothers and fathers, hear now my defense to you ; 2 and hearing that he spoke to them in Hebrew they were the more quiet, and he said, 3 I am a Jew born in Tarsus, of Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the strictness of the law of our fathers, being zealous for the God as you all are this day, 4 and I persecuted this way to death, binding and putting in prison both men and women, 5 as also the chief priest will bear me witness, and all the elders, from whom also receiving letters to the brothers, I went to Damascus to bring those bound from there to Jerusalem to be punished.

6 And it came to pass as I approached Damascus at about midday, suddenly a great light shone around me from the heaven, 7 and I fell on the ground and heard a voice saying to me, Saul, Saul, why do you persecute me? 8 and I answered, Who are you, master? and he said to me, I am Jesus the Nazorean, whom you persecute.

9 Those who were with me saw the light but heard not the voice that spoke to me ; 10 and I said, Master, what shall I do ? and the master said to me, Arise, go to Damascus, and there it will be told you of all things which it has been ordered for you to do. 11 And when I could not see, from the brightness of that light, being led by those with me, I came to Damascus.

12 And a certain Ananias, a man after the law, well spoken of by all the Jews that dwell there, 13 came to me and putting his hand on me said, Brother Saul, recover your sight ; and in that hour I looked on him ; 14 and he said to me, The God of our fathers predestined you to know his will, and to see the just one, and to hear his voice ; 15 for you shall be a witness for him before all men of what you saw and heard ; 16 and now why do you delay ? stand up, be baptized and wash away your sins, calling on his name.

17 And it came to pass when I returned to Jerusalem and was praying in the temple, that I was in an extacy ; 18 and I saw him saying to me, Make haste and go away quickly from Jerusalem, for they will not receive your testimony concerning me.

19 And I said, Master, they know that I imprisoned and beat in every synagogue those that believed on you, 20 and when the blood of your martyr Stephen was shed, I stood by and consented, and kept the outer garments of them that killed him ; 21 and he said to me, Go, for I will send you far hence to the Gentiles.

22 And they heard him to this word, and lifted up

their voice saying, Take such a man from the earth, for it is not fit that he should live ; 23 and they crying and tearing their outer garments and throwing dust into the air, 24 the chiliarch commanded that he should be brought into the camp, saying that he should be examined by scourging, that he might learn for what cause they cried out so against him.

25 And when they stretched him forward with the thongs, he said to the centurion standing by, Is it lawful for you to scourge a man that is a Roman, uncondemned ? 26 and the centurion hearing this, went and announced to the chiliarch, saying, What are you about to do ? for this man is a Roman ; 27 and the chiliarch coming to him said to him, Tell me, are you a Roman ? and he said Yes ; 28 the chiliarch answered, I obtained this citizenship for a great price, and Paul said, But I was born to it. 29 Then those who were about to examine him immediately withdrew from him, and the chiliarch was afraid when he knew that he was a Roman, because he had bound him.

CHAPTER XX. 22:30—23:35.

Paul before th^a Sanhedrim, he rebukes the chief priest, declares himself a Pharisee, and the Jews conspiring to kill him, he is sent to Cæsarea.

22:30 And on the next day, wishing to know with certainty of what he was accused by the Jews, he released him, and commanded the chief priests and all the Sanhedrim to come together, and taking Paul along he set him before them.

23:1 And Paul looking stedfastly at the Sanhedrim said, Men [and] brothers, I have lived as a citizen before the God with a good conscience in all things to this day. 2 And the chief priest Ananias ordered those standing by to strike him on the mouth; 3 then Paul said to him, The God will smite you, whited wall, and do you sit there to judge me according to law, and contrary to law command me to be struck?

4 But those standing by said, Do you reproach the chief priest of the God? 5 and Paul said, I did not know, brothers, that he was a chief priest, for it is written [Ex. 22:28], You shall not speak ill of a ruler of your people. 6 And Paul knowing that a part were Sadducees and a part Pharisees, cried in the Sanhedrim, Men [and] brothers, I am a Pharisee, and a son of Pharisees; I am judged for a hope and resurrection of the dead. 7 And when he had said this there was a dissension of the Pharisees and Sadducees, and the multitude were divided; 8 for the Sadducees say that there is no resurrection nor angel nor spirit, but the Pharisees admit both; 9 and there was a great cry, and the scribes on the part of the Pharisees contended saying, We find no evil in this man, but if a spirit or an angel has spoken to him, why should we trouble him for it?

10 And there being a great uproar, fearing that Paul would be torn to pieces, the chiliarch commanded the army to come down to take him by force from among them and bring him into the camp. 11 And on the next night the master standing by said to him, Be of good courage, for as you have testified concerning me at Jerusalem so you must testify even

to Rome. 12 And when it was day the Jews, forming a conspiracy, bound themselves by an oath saying that they would not eat till they had killed Paul; 13 and there were more than forty who having taken this oath, 14 came to the chief priests and elders and said, We have bound ourselves by a curse to taste of nothing till we have killed Paul; 15 now therefore do you with the Sanhedrim notify the chiliarch to bring him down to us, as if about to inquire more particularly concerning him, and we are ready before he arrives, to kill him.

16 But a son of Paul's sister, hearing of the lying in wait, came and entering into the camp told Paul; 17 and Paul calling one of the centurions said, Take this young man to the chiliarch, for he has something to tell him; 18 then the centurion taking him led him to the chiliarch and said, Paul the prisoner calling me, asked me to lead this young man to you, who has something to tell you.

19 And the chiliarch taking his hand and going aside inquired, What is it that you have to tell me? 20 And he said, The Jews have agreed to ask you to bring down Paul to-morrow to the Sanhedrim, as if it was about to inquire somewhat more particularly concerning him; 21 do not therefore be persauded by them, for more than forty are lying in wait for him who have bound themselves by a curse not to eat nor drink till they have killed him, and now they are ready looking for the promise from you.

22 Then the chiliarch dismissed the young man, charging him, Tell no one that you have showed me these things. 23 And calling two centurions by

name, he said, Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night [9 P. M.], 24 and provide beasts, that putting Paul on [one], they may take him safely to Felix the procurator, 25 writing a letter of this form; 26 Claudius Lysias to the most excellent procurator Felix, greeting, 27 This man being seized by the Jews, and being about to be killed, coming on them suddenly with the army I rescued him, learning that he was a Roman; 28 and wishing to know accurately the cause for which they accused him, I brought him down to their Sanhedrim, 29 and found him accused concerning certain questions of their law, but to be charged with nothing deserving death or bonds; 30 and it being told me that there was about to be a conspiracy against the man, I have immediately sent him to you, telling also his accusers to speak before you.

31 The soldiers therefore as it was commanded them, taking Paul brought him by night to Antipatris, 32 and on the next day, leaving the horsemen to proceed with him, they returned to the camp. 33 And they coming to Cæsarea and delivering the letter to the procurator presented also Paul to him. 34 And he reading the letter, and asking of what province he was, and learning that he was from Cilicia, 35 said, I will hear you when your accusers have come, and commanded him to be imprisoned in the pretorium of Herod.

CHAPTER XXI. 24 : 1—27.

Paul is tried before Felix in 58, but remains a prisoner two years, till the accession of Festus in 60.

24 : 1 And after five days Ananias, the chief priest, came down with the elders, and Tertullus an orator, who informed the procurator against Paul. 2 And he being called, Tertullus began to accuse him, saying, Having obtained great peace by you, and things being rightly ordered for this nation by your forethought, 3 we accept it at all times and in all places, most noble Felix, with all thankfulness ; 4 but that I be not wearisome to you, I beg you to hear me briefly of your clemency ; 5 for we have found this man a pest, and a mover of sedition among the Jews throughout the world, and a leader of the sect of the Nazoreans, 6 who attempted also to defile the temple, and whom we arrested ; 8 concerning whom on examination you will be able to know perfectly all these things of which we accuse him. 9 The Jews also assented, saying that these things were so.

10 And the procurator beckoning to him to speak, Paul answered, Knowing that you have been a judge of this nation many years, I cheerfully defend myself, 11 you being able to know that there are not more than twelve days since I went up to Jerusalem to worship ; 12 and neither did they find me in the temple reasoning with any one, nor exciting a sedition of the multitude, either in the synagogues or in the city ; 13 neither can they prove the things of which they now accuse me. 14 But this I confess to

you, that after the way which they call heresy, so worship I the God of my fathers, believing all things written in the law and in the prophets, 15 having hope in the God which they also allow, that there will be a resurrection both of the just and unjust. 16 And in this also I exercise myself, to have a conscience void of offense always towards the God, and towards men.

17 And after many years I came bringing alms and offerings to my nation ; 18 in which [service] certain Jews from Asia found me purified in the temple, not with disorder, nor with tumult, 19 who ought to be before you, and to accuse me, if they have any thing against me ; 20 or let these men say what fault they found in me when I stood before the Sanhedrim, 21 except concerning this one word which I cried while standing among them, that for the resurrection of the dead am I on trial by you this day.

22 And Felix on learning more accurately concerning the way, put them off, saying, When Lysias, the chiliarch, comes down I will determine your matter, 23 ordering the centurion to keep him, and to give him indulgence, and not to hinder any of his friends from seeing him.

24 After some days Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ. 25 When he reasoned of righteousness, temperance, and the judgment to come, Felix trembled, and answered, [saying], Go for this time ; when I have [more] time I will call for you. 26 At the same time he hoped that money would be given him by Paul, and therefore sent for

him, and conversed with him the oftener. 27 But at the end of two years, Felix was succeeded by Porcius Festus, and wishing to favor the Jews, Felix left Paul bound.

CHAPTER XXIII. 25:1—27.

Paul defends himself before Festus, and appeals to Cæsar [Nero],
in '0 A. D.

25:1 Festus therefore entered on his procuratorship [in 60 A. D.], and after three days he went up from Cæsarea to Jerusalem, 2 and the chief priests and principal men of the Jews informed him against Paul, and besought him, 3 asking as a favor against him, that he would send for him to Jerusalem, providing a lying in wait to kill him on the way. 4 Festus therefore answered, that Paul should be kept at Cæsarea, and that he would go there shortly. 5 Those therefore among you, said he, who are able, may go down with me, and if there is any thing against this man, they may accuse him. 6 And after staying among them not more than eight or ten days, he went down to Cæsarea, and the next day sat on the judgment seat, and commanded that Paul should be brought [before him]. 7 And when he had come, the Jews from Jerusalem stood around him, bringing against him many and weighty charges which they could not prove; 8 while Paul defended himself saying, that neither against the law of the Jews, nor against the temple, nor against Cæsar have I done any wrong.

9 But Festus wishing to gain favor with the Jews,

said to Paul, Will you go up to Jerusalem, and there be tried by me concerning these [charges] ? 10 But Paul said, I stand at Cæsar's judgment seat, where I ought to be judged. I have not injured the Jews, as you know very well ; 11 and if I have done any thing worthy of death, I refuse not to die ; but if I have done nothing of which these [men] accuse me, no man may give me up to them ; I appeal to Cæsar. 12 Then Festus, after conferring with his counsel, answered, You have appealed to Cæsar, to Cæsar you shall go.

13 And after some days Agrippa [II.], the king, and Bernice came down to Cæsarea and saluted Festus. 14 And when they had staid there many days, Festus proposed the case of Paul, saying, There is a man left a prisoner by Felix, 15 concerning whom when I was at Jerusalem, the chief priests and elders of the Jews informed me, asking for a sentence against him ; 16 to whom I replied, that it is not the custom of the Romans to give up any man before the accused has the accusers face to face, and has an opportunity to defend himself against the accusation. 17 They therefore came together here, and I made no delay, but on the next day sat on the judgment seat, and commanded the man to be brought [before me]. 18 The accusers stood up and brought no charge against him of such things as I supposed, 19 but had certain complaints against him concerning their demonology and concerning a certain Jesus, who was dead, and who Paul said was alive. 20 And being in doubt as to the complaint concerning these things, I asked if he was

willing to go to Jerusalem and be judged concerning them there. 21 But he demanded that he should be kept for the judgment of the emperor, and I have commanded him to be kept till I can send him to Cæsar [Nero]. 22 And Agrippa said to Festus, I would like also myself to hear the man. He said, You shall hear him to-morrow. 23 And on the morrow Agrippa came and Bernice, with great display, and entering into the audience room with the chiliarchs and distinguished men of the city, and Festus having so commanded, Paul was brought in.

24 And Festus said, King Agrippa and you men who are present with us, you see this man concerning whom all the multitude of the Jews besought me both at Jerusalem and here, saying that he ought not to live any longer. 25 But finding him to have done nothing deserving death, and as he himself has appealed to the emperor, I have determined to send him. 26 I have nothing special to write concerning him to the master, wherefore I have brought him before you, and especially before you, king Agrippa, that an examination being had, I may have something to write ; 27 for it seems to me unreasonable to send a prisoner, and not to indicate the charges against him.

CHAPTER XXIV. 26 : 1—32.

Paul defends himself before King Agrippa II. in 60.

26 : 1 And Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched out

his hand and made his defense [as follows] : 2 I think myself happy, king Agrippa, that I am to make my defense before you, concerning all things of which I am accused by the Jews, 3 especially as you are acquainted with all the customs and questions of the Jews, wherefore I beg you to hear me patiently. 4 My manner of life from my youth, which was at first with my own nation and at Jerusalem, know all the Jews, 5 who knew me from the beginning, if they would testify, that after the strictest sect of our religion I lived a Pharisee, 6 and now I stand to be judged for the hope of the promise made by the God to our fathers ; 7 to which hope our [nation] of twelve tribes hopes to come, serving continually night and day : for this hope I am accused by the Jews. 8 Why is it judged incredible with you that the God raised the dead ?

9 I indeed formerly thought with myself that I ought to do many things contrary to the name of Jesus the Nazorean, 10 which I did at Jerusalem, and many of the saints I shut up in prisons, having received authority from the chief priests, and when they were killed I gave my vote against them ; 11 and punishing them often in all the synagogues, I compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them to foreign cities.

12 In which persecution, going with authority and a commission from the chief priests, 13 at midday I saw on the way, O king, a light exceeding the brightness of the sun, and it shone around me and around those that traveled with me ; 14 and all of us having fallen on the earth, I heard a voice speaking to me

and saying in the Hebrew tongue, Saul, Saul, why do you persecute me? it is hard for you to kick against the goads; 15 and I said, Master, who are you? and he said, I am Jesus whom you persecute; 16 but arise and stand on your feet, for I have appeared to you for this purpose, To make you a minister and a witness of what you have seen, and of appearings that I will make to you, 17 rescuing you from the people and from the nations to whom I send you, 18 to open their eyes, to turn them from darkness to light, and from the power of the Satan to the God, that they may receive a forgiveness of sins and an inheritance among the sanctified, by faith in me.

19 Whence king Agrippa, I was not disobedient to the heavenly vision, 20 but to those at Damascus and Jerusalem and throughout all the country of Judea, and also to the Gentiles, I preached that they should repent and turn to the God and do works worthy of repentance.

21 For these things the Jews seized me in the temple and attempted to kill me, 22 but obtaining help from the God I have stood to this day testifying to small and great, saying nothing besides what the prophets and Moses said should come to pass; 23 that the Christ should suffer, and that he first from a resurrection should proclaim light for the people [of Isral] and the Gentiles.

24 And as he set forth these things in defense of himself, Festus said with a loud voice, Paul you are [insane], much learning has driven you to insanity. 25 But he said, I am not insane, most noble Festus, but utter words of truth and soberness, 26 for the king

before whom I speak boldly, knows of these things, for I am persuaded that none of them has escaped him, for this was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe. 28 And Agrippa said to Paul, With a little [effort] you will persuade me to be a Christian; 29 and Paul [said], I would to God that with little [persuasion] and with much both you and all that hear me this day were both almost and altogether such as I am, except these bonds. 30 And the king arose; and the procurator and Bernice, and those that sat with them, 31 and departing they spoke one with another, saying, This man has done nothing deserving death or bonds. 32 And Agrippa said to Festus, This man could be released if he had not appealed to Cæsar.

CHAPTER XXV. 27:1—44.

Paul's voyage, shipwreck and escape to Malta, 62-63 A. D., Nero 8 9.

27:1 And when it was determined that we should sail to Italy, they delivered Paul and certain other prisoners to a centurion by the name of Julius, of the cohort of Augustus, 2 and going on board of a ship of Adramittium, which was about to sail to places in Asia, we sailed, Aristarchus, the Macedonian of Thessalonica being with us; 3 and on the next day we came to Sidon, and Julius treating Paul kindly, permitted him to go to his friends and have their care; 4 and going thence we sailed under Cyprus, because the wind was contrary, 5 and sailing through the sea against Cilicia and Pamphylia, we came to Myra, in Lycia.

6 And there the centurion finding a ship of Alexandria sailing to Italy, put us in it, 7 and sailing slowly some days and coming with difficulty against Cnidus, the wind not suffering us [to approach it], we sailed under Crete at Salmone, 8 and sailing near it with difficulty we came to a certain place called Fair Havens, near which was the city Lasea.

9 And when much time was spent, and sailing was now dangerous because the fast was now past, Paul advised, saying to them, 10 Men, I perceive that sailing will be attended with injury and great loss not only of the freight, but of the ship, and of our lives; 11 but the centurion believed the master of the ship and its owner more than the words spoken by Paul, 12 and the harbor being inconvenient for wintering, the greater number advised that we should sail from there, if perhaps we might be able to reach Phœnix, a harbor of Crete looking south and northwest; 13 and a south wind rising, supposing they had gained their purpose, they weighed anchor and sailed close to Crete.

14 After a little while a tempestuous wind called Euroclydon beat against her, 15 and the ship being caught and not being able to face the wind, we gave way to it and were carried along, 16 and running under a small island called Cluda, we were able with difficulty to use the boats; 17 and when they had raised her up, they used helps undergirding the ship, and fearing lest they should fall on the syrtis, they let down the sails.

18 And the storm being exceedingly violent, the next day they cast things overboard, 19 and on the

third day we with our own hands cast the furniture of the ship [into the sea].

20 And no sun nor star appearing for many days, and no small storm lying on us, finally all hope that we should be saved was taken away. 21 And when they had been long without food, Paul stood up in the midst of them and said, You ought, men, to have obeyed me and not to have left Crete, to gain this injury and loss; 22 but now I exhort you to be of good courage, for there will be no loss of a soul of you, only of the ship; 23 for there stood by me this night an angel of the God, whose I am and whom I serve, 24 saying, Fear not, Paul, for you must stand before Cæsar; and behold the God has given you all that sail with you. 25 Wherefore men be of good courage, for I believe the God that it will be as has been told me; 26 but we must be cast on a certain island.

27 And when the fourteenth night had come we were driven in Adria, [and] at about midnight the sailors suspected that some land was approaching them, 28 and sounding, they found twenty fathoms [one hundred and twenty feet], and going a little distance and sounding again they found fifteen fathoms [ninety feet].

29 And fearing lest we should fall on rough places, they threw out four anchors from the stern and prayed for day. 30 And the sailors wishing to flee from the ship, and letting down the boat into the sea under the pretense that they were about to put out the anchors, 31 Paul said to the centurion, Unless these remain in the ship you cannot be saved. 32

Then the soldiers cut the ropes of the boat and let her fall, 33 And while it was not yet day Paul exhorted all to take food, saying, This is the fourteenth day that you have continued watching without food, having taken nothing ; 34 wherefore I exhort you to take food, for this is the beginning of your salvation, for not a hair from the head of one of you will perish. 35 And saying these things and taking bread he gave thanks before all, and breaking [the bread] he began to eat ; 36 and being in good spirits they all also partook of food ; 37 and we all in the ship were two hundred and eighty souls ; 38 and when they were satisfied with food they lightened the ship, throwing the wheat into the sea.

39 And when it was day they knew not the land, but perceived a certain bay having a beach on which they wished if possible to thrust the ship ; 40 and casting off the anchors they gave them to the seas, at the same time loosing the bands of the rudders, and raising the artemon they held fast to the shore ; 41 and falling on a place where two seas met, they ran the ship aground, and the prow struck and remained immovable, and the stern was broken up by the force [of the waves].

42 The counsel of the soldiers was to kill the prisoners, lest they should escape by swimming ; 43 but the centurion wishing to save Paul, withheld them from [this] purpose, and commanded those able to swim casting themselves in first, to go to the land, 44 and the rest [to follow], some on boards, and some on things from the ship ; and so all were brought safely to the land.

CHAPTER XXVI. 28 : 1—31.

Paul's doings at Malta, his journey thence to Rome, and his residence there two years, 62-64.

28 : 1 And when we were saved we learned that the island was called Malta. 2 And the barbarians showed us no common kindness ; for they kindled a fire and received us all on account of the rain which was on us, and on account of the cold.

3 And Paul having collected a considerable number of sticks, and put them on the fire, a viper came out by reason of the heat, and fastened [itself] on his hand. 4 And when the barbarians saw the creature hanging from his hand, they said one to another, Doubtless this man is a murderer, whom being saved from the sea, justice does not suffer to live. 5 And he shook the creature off into the fire, and suffered no harm. 6 And they expected him to become swollen, or to fall down suddenly, but when they waited long, and saw nothing bad happen to him, they changed [their minds], and said he was a god.

7 And among the lands about that place, were those of the first man of the island, whose name was Poplius, and he received us and entertained us generously three days. 8 And it came to pass that the father of Poplius lay sick with a fever and dysentery, to whom Paul came and prayed, and laid his hands on him, and healed him ; 9 and this being done, the rest in the island who had sicknesses came and were treated.

10 And they honored us with many honors, and

when we sailed they put on board such things as we needed. 11 And after three months, we sailed in an Alexandrian ship that had wintered at the island with the sign of the Sons of Zeus. 12 And landing at Syracuse, we remained there three days, 13 whence we went around and came to Regium : and after one day a south wind rising we came in two days to Puteoli, 14 where finding brothers, we were invited to remain with them seven days, and so we came to Rome.

15 And going thence, the brothers hearing about us, came to meet us at the forum of Appius and the three taverns [fifty miles], and when Paul saw them he thanked the God and took courage. 16 And when we came to Rome the centurion delivered the prisoners to the general of the army, and he permitted Paul to remain by himself, with a soldier to guard him.

17 And it came to pass after three days that he called together the first men of the Jews, and when they had come together, he said to them, Brothers, I have done nothing against the people, nor against the customs of the fathers, but I was given as a prisoner from Jerusalem, into the hands of the Romans, 18 who examined me and wished to release me, 19 but the Jews objecting, I was compelled to appeal to Cæsar, not that I have anything of which to accuse my nation. 20 For this cause therefore have I called you that I might see you, and speak to you, because I am bound with this chain for the hope of Isral.

21 And they said to him, We have not received letters concerning you from Judea, neither has any of the brothers who came, told us or spoken any evil

of you. 22 We should be pleased to hear from you, what you think, for concerning this sect it is known to us, that it is every where spoken against. 23 And they appointed for him a day, and came to his lodging in great numbers, and he expounded to them and testified concerning the kingdom of the God, and persuaded them concerning Jesus, from the law of Moses, and from the prophets, from morning to evening. 24 And some believed the things that were said, and some disbelieved ; 25 and they not agreeing one with another, were dismissed, Paul saying this one word, Well did the holy spirit speak by Isaiah the prophet, to your fathers, 26 saying [Isa. 6 : 9 etc.], Go to this people and say, Hearing you shall hear, and not understand, and seeing you shall see and not perceive; 27 for the heart of this people is made fat, and they hear badly with their ears, and their eyes have they shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and turn, and I should heal them. 28 Be it known to you therefore, that this salvation is sent to the Gentiles, and they will hear.

30 And he dwelt two whole years in his own hired house and received all that came to him, 31 preaching the kingdom of the God, and teaching the things concerning the master Jesus Christ, with all boldness and without hindrance.

6. Revelation of John.

INTRODUCTION. 1:1—3:22.

Jesus as seen by John, and his letters to the seven churches of Asia [the province].

1:1 A revelation of Jesus Christ; which the God gave him to show to his servants, things which must come to pass shortly, and he sent and signified them by his angel to his servant John, 2 who testified of the words of the God, and the testimony of Jesus Christ that he saw. 3 Blessed are he that reads and they that hear and keep the things written in it, for the time is nigh.

4 John to the seven churches that are in Asia [the province], grace be to you, and peace from him who is and who was, and who is to come; and from the seven spirits which are before his throne; 5 and from Jesus Christ the faithful witness, the first born of the dead, the ruler [archon] of the kings of the earth. To him that loved us and washed us from our sins in his blood, 6 and made us a kingdom and priests to his God and father, to him be the glory, and the power for the ages. Amen. 7 Behold he comes with the clouds, and every eye shall see him, and they that pierced him; and all the tribes of the earth will mourn because of him. Yes, amen. 8 I am the Alpha and the Omega, says master the God, who is, and who was, and who is to come, the almighty. 9 I John, your brother and companion in the affliction, and kingdom, and patience in Christ

Jesus, was on the island called Patmos, for the word of the God, and the testimony of Jesus. 10 I was in a spirit on the master's day [Sunday], and heard behind me a great voice as of a trumpet, 11 saying, What you see write in a book, and send to the seven churches, to Ephesus and to Smyrna, and to Pergamus, and to Sardis, and to Philadelphia, and to Thyatira, and to Laodicea. 12 And I turned to see the voice that spoke with me, and having turned, I saw seven golden light-stands; 13 and in the midst of the light-stands one like a son of man, clothed with a [robe] reaching to his feet, and girded about the breasts with a golden girdle. 14 And his head and hair were white as white wool, as snow, and his eyes like a flame of fire; 15 and his feet like fine brass, as if they were burned in a furnace; and his voice was as a sound of many waters. 16 And he had in his right hand seven stars, and out of his mouth proceeded a sharp two-edged sword, and his appearance was as the sun shines in his strength. 17 And when I saw him, I fell at his feet as one dead; and he put his right hand on me, saying, Fear not, I am the first and the last; 18 and he that lives, and I was dead; and behold I live for the ages of the ages, and have the keys of death and of hades. 19 Write therefore what you see and the things that are to be after these. 20 The mystery of the seven stars that you saw in my right hand; and the seven golden light-stands; the seven stars are angels [angel pastors] of the seven churches, and the seven-light stands are the seven churches.

2 : 1 To the angel of the church in Ephesus, write

these things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden light-stands. 2 I know your works and labor, and your patience, and that you cannot bear evil [men], and you tried them that say they are apostles and are not, and found them liars. 3 And you have patience and have borne affliction for my name, and have not fainted; 4 but I have this against you, that you have left your first love; 5 remember therefore whence you have fallen, and repent and do the first works; otherwise I will come to you and remove your light-stand out of its place unless you repent. 6 But you have this that you hate the works of the Nicolaites which I also hate. 7 He that has an ear, let him hear what the spirit says to the churches; to him that conquers, will I give to eat of the tree of the life that is in the paradise of my God.

8 And to the angel of the church which is in Smyrna, write these things, says the first and the last, who was dead and is alive, 9 I know your affliction and poverty, but you are rich, and the blasphemy of them that say they are Jews and are not, but are a synagogue of the Satan. 10 Fear not for what you are about to suffer; for behold the devil is certainly about to cast some of you into prison, and you will have affliction ten days; be faithful till death, and I will give you the crown of the life. 11 He that has an ear, let him hear what the spirit says to the churches; he that conquers shall not be hurt by the second death.

12 And to the angel of the church in Pergamus, write these things, says he that has the sword which

has two edges and is sharp; 13 I know where you dwell; where the Satan's seat is, and you hold my name, and denied not my faith in the days in which Antipas my faithful martyr was killed among you where the Satan dwells. 14 But I have a few things against you ; you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Isral; and [to cause them] to eat things offered to idols, and to commit fornication. 15 And so you have them that hold in like manner the doctrine of the Nico'aites. 16 Repent therefore, otherwise I will come to you quickly, and will fight with them with the sword of my mouth. 17 He that has an ear let him hear what the spirit says to the churches. To him that conquers, will I give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which none knows but he that receives it.

18 And to the angel of the church in Thyatira, write these things, says the son of the God, who has eyes like a flame of fire, and his feet are like fine brass ; 19 I know your works, and your love, and your faith, and your ministry, and your patience; and your last works are more than the first; 20 but I have [this] against you, that you suffer your woman Jezebel, who says she is a prophetess, and she teaches and misleads my servants to commit fornication, and to eat things offered to idols. 21 And I gave her time to repent, and she will not repent of her fornication ; 22 behold I will cast her on a bed, and them that commit adultery with her, into great affliction, unless they repent of her works; 23 and her chil-

dren will I kill with pestilence ; and all the churches shall know that I am he that searches reins and hearts, and I will give to each of you according to your works. 24 But I say to the rest of you in Thyatira, who have not this doctrine, and know not the depths of the Satan, as they say, I will put on you no other burden ; 25 but what you have, keep till I come. 26 And he that conquers, and he that keeps my works to the end, I will give him authority over the nations. 27 And he shall rule them with a rod of iron, as a potter's vessels are broken, as I also received from my father ; 28 And I will give him the morning star. 29 He that has an ear let him hear what the spirit says to the churches.

3:1 And to the angel of the church in Sardis write these things, says he that has the seven spirits of the God ; and the seven stars, I know your works, that you have a name to live and are dead ; 2 be watchful and strengthen the things that remain that are about to die, for I have not found your works perfect before my God. 3 Remember therefore how you received, and heard, and hold fast and report ; if therefore you do not watch, I will come as a thief, and you will not know at what hour I will come on you. 4 But you have a few names in Sardis that have not defiled their garments, and they shall walk with me in white, for they are worthy. 5 He that conquers this [man] shall be clothed in white, and I will not blot his name from the book of the life, but will confess his name before my father and before his angels ; 6 he that has an ear let him hear what the spirit says to the churches.

7 And to the angel of the church in Philadelphia write these things, says the holy [one], the true [one], who has the key of David, and opens and none shuts, and shuts and none can open ; 8 I know your works and I have set before you an opened door, which none can shut ; because you have a little power, and have kept my word and have not denied my name. 9 Behold, I will give those of the synagogue of the Satan, who say that they are Jews and are not, but lie, behold I will cause them to come and bow down before your feet, and they shall know that I have loved you. 10 Because you have kept the word of my patience, I also will keep you from the hour of trial which is about to come on the whole world, to try all the inhabitants of the earth ; 11 I come quickly, keep what you have, that no one may take your crown. 12 He that conquers, I will make him a pillar in the temple of my God, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem that comes down out of the heaven from my God, and my new name. 13 He that has an ear let him hear what the spirit says to the churches.

14 And to the angel of the church in Laodicea write these things says the amen, the witness that is faithful and true, the beginning of the creation of the God ; 15 I know your works, that you are neither cold nor hot ; 16 so because you are warm, and neither hot nor cold, I will spue you out of my mouth. 17 Because you say, I am rich, and have become wealthy, and have need of nothing, and know not that you are miserable, and pitiable, and poor, and blind

and naked. 18 I counsel you to buy of me gold purified by fire, that you may be rich, and white garments that you may be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see ; 19 as many as I love I rebuke and chasten, be zealous therefore, and repent. 20 Behold I stand at the door and knock ; if any one hears my voice and opens the door, then I will come in to him, and I will sup with him and he with me. 21 He that conquers, I will give to him to sit with me on my throne. 22 He that has an ear, let him hear what the spirit says to the churches.

PERIOD I. 68—193 A. D. 4 : 1—9 : 21.

Heaven visited, its occupants, its book of prophecy opened, its six seals, and six trumpets of its seventh seal.

4 : 1 After these things I saw and behold a door was opened in the heaven, and the first voice that I heard was as of a trumpet speaking with me, saying, Come up hither, and I will show you what must come to pass after these things. 2 And immediately I was in a spirit, and behold a throne was set in the heaven, and one sat on the throne. 3 And he that sat [on it] was in appearance like a jasper and a sardian stone, and there was a rainbow extending around the throne, in appearance like an emerald ; 4 and around the throne were twenty-four thrones, and on the thrones twenty-four presbyters clothed in white garments, and on their heads were crowns of gold. 5 And from the throne proceeded lightnings and

voices and thunders. And seven lamps of fire were burning before the throne, which are the seven spirits of the God. 6 And before the throne was as it were a sea of glass like a crystal, and in the midst of the throne and around the throne were four animals, full of eyes before and behind. 7 And the first animal was like a lion, and the second animal was like a bullock, and the third animal had a face like a man, and the fourth animal was like an eagle flying. 8 And the four animals had each six wings, and they were full of eyes around and on their insides ; 9 and they had no rest day and night, saying, Holy, holy, holy is master the God, the almighty who was, and is, and is to come ; and when the animals gave glory, and honor, and thanks to him that sat on the throne, that lives for the ages of the ages, 10 the twenty-four presbyters fell down before him that sat on the throne, and worshipped him that lives for the ages of the ages, and cast their crowns before the throne, saying, 11 You are worthy, our master and our God, to receive the glory, and the honor and the power, for you created all things, and by your will they were, and were created.

5:1 And I saw on the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals, 2 and I saw a mighty angel proclaiming with a loud voice, Who is worthy to open the book, and loose its seals ? 3 and no one was able in the heaven, nor on the earth, nor under the earth, to open the book nor to look in it ; 4 and I wept much because no one was found worthy to open the book, nor to look in it. 5 And one of the

presbyters said to me, Weep not, behold the lion of the tribe of Judah, [the constellation Leo, but Aries is demanded by what follows], the root of David, he has opened the book and loosed its seven seals; 6 and I saw in the midst of the throne and of the four animals, and in the midst of the presbyters, a lamb [the constellation Aries] standing as if it had been killed, having seven horns and seven eyes, which are the seven spirits of the God sent into all the earth; 7 and he came and took [the book] from the right hand of him that sat on the throne, 8 and when he took the book, the four animals and the twenty-four presbyters fell down before the lamb, each having a cythara and golden bowls full of odors which are the prayers of the saints; 9 and they sung a new song, saying, You are worthy to take the book and open its seals, for you were killed, and redeemed [men] to the God by your blood from every tribe and tongue and people and nation. 10 And you made them a kingdom and priests, and they will reign on earth. 11 And I saw and heard a voice of many angels around the throne, and of the animals, and of the presbyters, and the number of them was ten thousands of ten thousands and thousands of thousands, 12 saying with a loud voice, Worthy is the lamb that was killed to receive the power, and riches, and wisdom, and strength, and honor and glory and blessing; 13 and every creature that is in heaven and on the earth and under the earth, and on the sea, and the things in them, heard I saying, To him that sits on the throne and to the lamb, be the blessing, and the honor, and the glory, and the power, for the

ages of the ages. 14 And the four animals said the Amen, and the presbyters fell down and worshipped.

6 : 1 And I saw when the lamb opened one [the first] of the seven seals ; and I heard one of the four animals say in a voice of thunder, Come forth ; 2 and I saw, and behold a white horse [came forth], and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer, [Vespasian and Titus 69–81, possibly their angels]. 3 And when he opened the second seal I heard the second animal say, Come forth ; 4 and another, a red horse, [came forth], and to him that sat on him it was given to take peace from the earth, and that they should slaughter one another, and there was given him a great sword, [Domitian 81–96]. 5 And he opened the third seal, and I heard the third animal say [Come forth], and I saw, and behold a black horse came forth ; and he that sat on him had scales in his hand ; 6 and I heard a voice in the midst of the four animals say, A chœnix [quart] of wheat for a denarius [fifteen cents], and three chœnixes of barley for a denarius, and hurt not the oil and wine ; [the demon of famine under Nero and Trajan, 96–117]. 7 And when he opened the fourth seal, I heard the fourth animal say, Come forth. 8 And I saw and behold a pale horse [came forth], and one sat on him whose name was Death, and hades followed with him, and authority was given him over a fourth part of the earth to kill with the sword, and with famine and with pestilence, and with beasts of the earth ; [a destroying angel under Hadrian, 117–138].

9 And when he opened the fifth seal, I saw under

the altar the souls of them that were killed for the word of the God, and for the testimony which they had ; 10 and they cried with a loud voice saying, How long, master, the holy and the true one, will you avenge our blood on them that dwell on the earth ? 11 and a white robe was given them, and it was told them that they should rest for a time, till their fellow servants and their brothers who were to be killed as they had been, should accomplish their sufferings ; [a rest under Antoninus Pius, 138–161].

12 And I saw when he opened the sixth seal, [under Aurelius, 161–180], and there was a great earthquake and the sun became black as sackcloth of hair ; and the moon became all like blood, 13 and the stars of heaven fell to the earth as a fig tree casts down her untimely figs when shaken by a mighty wind ; 14 and the heaven passed away like a book that is rolled up [and carried off], and all the mountains and islands were moved away from their places ; 15 and the kings of the earth and the great ones, and the chiliarchs, and the rich and the strong, and every slave and freeman hid themselves in the caves and in the rocks of the mountains ; 16 and they said to the mountains and to the rocks, Fall on us, and hide us from the face of him that sits on the throne and from the wrath of the lamb ; 17 for the great day of his wrath has come, and who can stand ; [Isa. 21:21; 2:10].

7:1 And after these things I saw four angels standing on the four corners of the earth holding back the four winds of the earth that no wind might blow on the earth, nor on the sea, nor on any tree ;

2 and I saw another angel ascend from the rising of the sun, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads ; 4 and I heard the number of those that were sealed ; a hundred and forty-four thousand were sealed from all the tribes of the sons of Isral ; 5 from the tribe of Judah were sealed twelve thousand ; from the tribe of Reuben twelve thousand ; from the tribe of Gad twelve thousand ; 6 from the tribe of Asher twelve thousand ; from the tribe of Napthali twelve thousand ; from the tribe of Manasse twelve thousand ; 7 from the tribe of Simeon twelve thousand ; from the tribe of Levi twelve thousand ; from the tribe of Isachar twelve thousand ; 8 from the tribe of Zebulon twelve thousand ; from the tribe of Joseph twelve thousand ; from the tribe of Benjamin twelve thousand, were sealed.

9 After these things I saw, and behold a great multitude which no man could number, of every nation and of [all] tribes and peoples and tongues, standing before the throne, and before the lamb, clothed with white robes, and palm branches in their hands ; 10 and they cried with a loud voice, Salvation to our God, that sits on the throne, and to the lamb ; 11 and all the angels stood around the throne and [around] the presbyters, and the four animals, and fell down on their faces before the throne and worshipped the God, 12 saying, Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the hon-

or, and the power, and the strength be to our God for the ages of the ages. 13 And one of the presbyters answered, saying to me, These that are clothed in white robes, who are they? and whence did they come? 14 and I said to him, My master, you know. And he said to me, These are they that came out of great affliction, and washed their robes and made them white in the blood of the lamb. 15 For this they are before the throne of the God, and serve him day and night in his temple; and he that sits on the throne spreads his tabernacle over them. 16 They will hunger no more, neither will they thirst any more, nor will the sun fall on them nor any heat; 17 for the lamb that is in the midst of the throne will be their shepherd, and will lead them to fountains of waters of life, and the God will wipe away every tear from their eyes.

8:1 And when he opened the seventh seal, there was silence in the heaven for about half an hour. 2 And I saw the seven angels that stood before the God, and seven trumpets were given them. 3 And another angel came, and stood on the altar having the golden censer; and there was given him much incense, that he should give it with the prayers of all the saints on the golden altar that was before the throne. 4 And the smoke of the incense went up with the prayers of the saints from the hand of the angel, before the God. 5 And the angel took the censer and filled it from the fire of the altar, and cast it on the earth, and there were thunders and lightnings, and voices, and an earthquake. 6 And the seven angels having the seven trumpets, prepared themselves to

sound. 7 And the first sounded, and there was hail and fire mingled with blood, and it was cast on the earth, and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up. 8 And the second angel sounded, and as it were, a great mountain burning with fire was cast into the sea, and a third of the sea became blood; 9 and a third of the creatures in the sea having life, died ; and a third of the ships were destroyed. 10 And the third angel sounded, and there fell from the heaven a great star burning like a lamp, and it fell on a third of the rivers, and on the fountains of the waters ; 11 and the name of the star was called Wormwood ; and a third of the waters became wormwood, and many men died from the waters, for they were bitter.

12 And the fourth angel sounded, and a third of the sun, and a third of the moon, and a third of the stars were smitten; so that a third of them became dark, and the day shone not, the third of it, and the night likewise. 13 And I saw and heard a certain angel flying in mid heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, from the rest of the voices of the trumpets of the three angels that are [yet] to sound.

9 : 1 And the fifth angel sounded, and I saw a star fall from the heaven to the earth; and the key of the pit of the abyss was given him. . 2 And he opened the pit of the abyss, and there ascended a smoke from the pit like a smoke of a great furnace, and the sun and the air were darkened from the smoke of the pit. 3 And out of the smoke came locusts on the

earth, and power was given them that they should have power as the scorpions of the earth ; 4 and it was told them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, only the men who had not the seal of the God on their foreheads. 5 And it was given them not to kill them, but to torment them five months ; and their sting was like the sting of a scorpion when he strikes a man. 6 And in those days the men will seek for death and will not find it, and they will desire to die, and the death will flee from them.

7 And the forms of the locusts were like horses prepared for battle, and on their heads were crowns like gold, and their faces were like the faces of men ; 8 and they had hair like the hair of women, and their teeth were like [the teeth] of lions. 9 And they had breast plates like breast plates of iron, and the sound of their wings was like the sound of chariots, with many horses, rushing to battle. 10 And they had tails like scorpions and stings, and in their tails was their power to hurt men five months. 11 They had a king over them, an angel of the abyss, whose name in Hebrew was Abaddon, but in Greek he is called Apollyon. 12 The first woe is past, and behold two more woes yet come after them.

13 And the sixth angel sounded, and behold I heard a first voice from the four horns of the golden altar that is before the God, 14 saying to the sixth angel, who had the trumpet, Loose the four angels who are bound by the great river, the Euphrates. 15 And the four angels were loosed who were provided for the hour, and day, and month, and year,

that they might kill a third of the men. 16 And the number of the armies of the horse was twice ten thousand of ten thousands; I heard their number. 17 And so I saw the horses in the vision, and those sitting on them, having breastplates of fire, and of hyacinth, and of brimstone; and the heads of the horses were like the heads of lions, and out of their mouths proceeded fire, and smoke, and sulphur. 18 By these three plagues was the third of men killed, by the fire, and the smoke, and the sulphur that proceeded from their mouths. 19 And the power of the horses was in their mouths and in their tails, and their tails were like serpents having heads on them; and with them they did hurt. 20 And the rest of the men, who were not killed by the plagues, repented not of their evil works, that they should not worship the demons, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk; 21 and they repented not of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

PERIOD II. 193—197 A. D. 10:1—18:24.

From Dan. 7:1—28, and the later prophets. God's two witnesses, the war in heaven, and Draco cast down to the earth, the imperial demon of Rome with her priests and augurs, Aries appears on mount Zion with his virgins, the last seven plagues poured out on the earth, the city of Rome as a demon harlot, and her imperial demon, Rome is destroyed entirely and finally.

10:1 And I saw another mighty angel coming down from the heaven, and he was clothed with a cloud, and a rainbow was on his head, and his face

was like the sun, and his feet [and legs], like pillars of fire. 2 And he had in his hand a little book [the later prophets and Daniel], opened. And he put his right foot on the sea, and the left on the land, 3 and cried with a loud voice as a lion roars; and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders spoke, I was about to write ; and I heard a voice from the heaven saying, Seal up the things that the seven thunders said, and write them not. 5 And the angel whom I saw standing on the sea and on the land, lifted up his right hand to the heaven, 6 and swore by him that lives for the ages of the ages, who created the heaven and the things in it, and the earth and the things on her, and the sea and the things in her, that time shall be no longer ; 7 but in the days of the voice of the seventh angel who is about to sound, then will the mystery of the God be finished, as he declared to his servants the prophets. 8 And the voice that I heard from the heaven, spoke again with me, saying, Go take the little book that is opened in the hand of the angel that stood on the sea and on the land. 9 And I went to the angel, saying to him that he should give me the little book. And he said, Take and eat it; it will be bitter in your belly, but in your mouth it will be sweet as honey. 10 And I took the little book from the hand of the angel, and it was in my mouth sweet as honey, but when I had eaten it, my belly was bitter. 11 And they said to me, You must stand before peoples, and nations, and tongues, and many kings.

11 : 1 And there was given me a rod like a staff, [the angel] saying, Arise, and measure the temple of

the God, and the altar, and them that worship in it; 2 but the court outside of the temple leave out, and measure it not, for it is given to th^a nations, and they shall tread down the holy city forty-two months three and a half years]. 3 And I will give [charge] to my two witnesses, and they shall prophesy twelve hundred and sixty days [three and a half years], clothed in sackcloth. 4 These are the two olive trees, and the two light-stands which stand before the master of the earth [Zach. 4: 2—14]; 5 and if any one wishes to hurt them, a fire proceeds from their mouth, and devours their enemies; and if any one wishes to hurt them he must so be killed. 6 These have power to shut the heaven, that the rain may not fall in the days of their prophesying; and they have power over the waters to change them into blood, and to smite the earth with every curse, as often as they will. 7 And when they finish their testimony, the beast that came up from the abyss will fight with them, and conquer them, and kill them; 8 and their dead bodies will lie in the street of the great city that is called spiritually Sodom and Egypt, where also their master was crucified. 9 And [men] of the peoples, and tribes, and tongues, and nations will see their dead bodies three and a half days, and will not suffer their bodies to be put in a tomb. 10 And they that dwell on the earth will rejoice over them, and be glad, and send gifts one to another, because these two prophets tormented them that dwelt on the earth. 11 And after three and a half days, a spirit of life from the God entered into them, and they stood on their feet, and great fear fell on them that saw them.

12 And I heard a loud voice from the heaven, saying to them, Come up hither ; and they ascended into the heaven in the cloud, and their enemies saw them. 13 And in that hour there was a great earthquake, and the tenth of the city fell, and the number [of those] killed by the earthquake were seven thousand, and the rest were frightened and gave glory to the God of the heaven. 14 The second woe has passed by, and behold the third woe comes quickly.

15 And the seventh angel sounded, and there were loud voices in the heaven, saying, The kingdom of the world is our master's, and his Christ's, and he will reign for the ages of the ages. 16 And the twenty-four presbyters who sat before the God on their thrones fell on their faces, and worshipped the God, 17 saying, We thank you master the God, the almighty, who is and who was, that you have taken your great power and reigned. 18 And the nations were angry, and your wrath came, and the time of the dead that they should be judged, and that you should give the reward to your servants the prophets, and to the saints, and to them that fear your name, the small and the great ; and that you should destroy them that destroyed the earth. 19 And the temple of the God was opened in the heaven, and the ark of his covenant appeared in his temple, and there were lightnings, and voices, and thunders, and a great hail storm.

12:1 And a great sign appeared in the heaven, a woman clothed with the sun [the constellation Virgo], and on her head a crown of twelve stars. 2 And being with child, she cried in travail, and was in pain

to be delivered. 3 And another sign appeared in the heaven, and behold there was a great red dragon [the constellation Draco], having seven heads and ten horns, and on his heads seven crowns. 4 And his tail drew a third of the stars of the heaven, and cast them on the earth, and the dragon stood before the woman that was to bear, that when she bore, he might devour her child. 5 And she bore a son, a male [child], who was to rule all the nations with a rod of iron : and her child was taken up to the God to his throne. 6 And the woman fled into the wilderness, where she had a place prepared by the God, that they might nourish her there, a thousand two hundred and sixty days [three and a half years].

7 And there was a war in the heaven, Michael and his angels fighting with the dragon; and the dragon fought and his angels, 8 and they did not prevail; neither was a place found for them any more in the heaven: 9 And the great dragon, the old serpent, who is called the devil and the Satan, who deceived the whole world, was cast down to the earth, and his angels were cast down with him. 10 And I heard a loud voice in the heaven, saying, Now has come the salvation, and the power, and the kingdom of our God, and the authority of his Christ, because the accuser of our brothers is cast out, who accused them before our God day and night. 11 And they conquered him by the blood of the lamb, and by the word of their testimony; and they loved not their lives to death. 12 For this be glad heavens, and those who dwell in them. Woe to the earth and to the sea, for the devil has come down to you having

great wrath, knowing that his time is short. 13 And when the dragon saw that he was cast on the earth, he pursued the woman that bore the male child. 14 And there were given the woman the two wings of the great eagle, that she might fly to the wilderness to her place, where she was nourished for a time, and times and half a time [three and a half years], from the face of the serpent. 15 And the serpent cast out of his mouth after the woman water like a river, that he might cause her to be carried away by the river. 16 And the earth helped the woman; and the earth opened her mouth and drank the river, which the dragon cast out of his mouth. 17 And the dragon was angry with the woman, and went to fight with the rest of her seed, that keep the commands of the God and have the testimony of Jesus.

13 :1 And I stood on the sand of the sea, and saw a beast rise from the sea, having ten horns and seven heads, and on his horns ten crowns, and on his heads names of blasphemy [imperial demon of Rome]. 2 And the beast that I saw was like a leopard, and his feet [like those of] a bear, and his mouth was like the mouth of a lion, and the dragon gave him his power, and his throne, and great authority. 3 And [I saw] the first of his heads, [appearing] as if wounded to death, and his deadly wound was healed; and the whole earth wondered after the beast. 4 And they worshipped the dragon because he gave the power to the beast, saying, Who is like the beast? and who can fight with him? 5 And there was given him a mouth speaking great things and blasphemy; and power was given him to con-

tinue forty-two months [three and a half years]. 6 And he opened his mouth in blasphemies against the God, to blaspheme his name, and his tabernacle, and them that dwell in the heaven; 7 and it was given him to make war with the saints and to conquer them; and power was given him over every tribe, and people, and tongue, and nation ; 8 and all who dwell on all the earth shall worship him ; every one whose name is not written in the book of the life of the lamb [Aries] that was killed from the founding of the world. 9 If any one has an ear let him hear ; 10 if anyone [leads] into captivity, he shall go into captivity ; if any one [kills] with a sword he shall be killed with a sword. Here is the patience and the faith of the saints.

11 And I saw another beast ascend out of the earth, and it had two horns like a lamb, and it spoke like a dragon [the demon of the Roman priests and augurs]. 12 And he exercised all the power of the first beast before him, and caused the earth and them that dwell on it, to worship the first beast whose deadly wound was healed. 13 And he did great signs before him, so that he caused fire to come down from the heaven in the sight of the men, 14 and deceived them dwelling on the earth by the signs, which it was given him to do before the beast, saying to them that dwell on the earth, to make an image of the beast which was wounded by the sword and lived. 15 And it was given him to give a spirit to the image of the beast, that the image of the beast should both speak and cause that all who do not worship the image of the beast shall be killed.

16 And he made all, both the small and the great, and the rich and the poor, and the free and the enslaved [come], that they might give them the mark on their right hand, or on their forehead; 17 and that no one should be able to buy or sell, unless he had the mark, the name of the beast or the number of his name. 18 Here is the wisdom; let him that has understanding count the number of the beast, for the number is that of a man; and the number is six hundred and sixty-six [*Apóstoles apostate*].

14:1 And I saw, and behold the lamb [Aries] stood on mount Zion, and with him a hundred and forty-four thousand having his name, and the name of his father written on his forehead. 2 And I heard a voice from the heaven as a voice of many waters, and as a voice of loud thunder; and the voice which I heard was like the voice of players, playing on their cytharas; 3 and they sung a new song before the throne, and before the four animals, and the presbyters; and no one could learn the song, but the hundred and forty-four thousand that were redeemed from the earth. 4 These are they that were not defiled with women, for they are virgins; they are they that follow the lamb wherever he goes; these were redeemed from men, a first fruit to the God and to the lamb. 5 And no lie was found in their mouth, for they are without spot.

6 And I saw another angel flying in mid heaven having the eternal gospel to preach to them that dwell on the earth, and to every nation and tribe, and tongue and people, 7 saying with a loud voice, Fear the God and give him glory, for the hour of his judg-

ment has come; and worship him that made the heaven, and the earth, and the sea, and the fountains of water. 8 And another, a second angel, followed him saying, It has fallen, Babylon the great [Rome] has fallen, she who made all the nations drunk with the wine of the wrath of her fornications. 9 And another, a third angel, followed saying to them with a loud voice, If any one worships the beast and his image, and receives the mark on his forehead, or in his hand, 10 he shall drink of the wine of the wrath of the God, poured out unmixed in the cup of his indignation, and shall be tormented with fire, and brimstone before the angels, and before the lamb. 11 And the smoke of their torment will ascend for the ages, and they will have no rest day or night who worship the beast and his image, and if any one receives the mark of his name.

12 Here is the patience of the saints who keep the commands of the God and the faith of Jesus. 13 And I heard a voice from the heaven, saying, Write, Blessed are the dead who die in master from henceforth; yes, says the spirit, that they may rest from their labors, and their works follow after them. 14 And I saw, and behold there was on a white cloud one sitting like a son of man, having on his head a gold crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send your sickle and reap, for the time has come to reap, for the harvest of the earth is dry. 16 And he that sat on the cloud, cast his sickle on the earth, and the earth was reaped. 17 And another angel came out

of the temple, which is in the heaven, he also having a sharp sickle. 18 And another angel came out of the altar, who had power over the fire, and he cried with a loud cry to him that had the sharp sickle, saying, Send your sharp sickle, and gather the ripe grapes of the vine of the earth, for her grapes are fully ripe. 19 And the angel cast his sickle on the vine of the earth, and gathered the clusters of the vine of the earth, and cast them into the great wine press of the wrath of the God; 20 and the wine press was trodden outside of the city, and the blood of the wine press came even to the horses' bridles, to a thousand and six hundred stadiums [two hundred miles], [Isa. 63 : 1–6].

15:1 And I saw another sign in the heaven, great and marvelous; seven angels having the last seven plagues, for by them the wrath of the God is finished. 2 And I saw, as it were a sea of glass mingled with fire, and them that conquered the beast and his image, and the number of his name, standing on the sea of glass, having cytharas of the God. 3 And they sung a new song, of Moses, servant of the God, and the song of the lamb, saying, Great and marvelous are your works, master the God, the almighty; just and true are your ways, king of the nations. 4 Who will not fear you master and glorify your name? for you only are holy; for all nations shall come and worship before you, because your righteous ordinances are made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in the heaven was opened, 6 and the seven angels who have the seven

plagues, came out, clothed in linen clean [and] bright, and girded about the breasts with golden girdles. 7 And one of the four animals, gave the seven angels seven golden bowls full of the wrath of the God, that lives for the ages of the ages. 8 And the temple was filled with smoke from the glory of the God, and from his power ; and none could enter into the temple till the seven plagues of the seven angels were finished.

16:1 And I heard a loud voice saying to the seven angels, Go pour out the seven bowls of the wrath of the God on the earth. 2 And the first went and poured out his bowl on the earth, and there was a bad and troublesome sore on the men that had the mark of the beast, and on them that worshipped his image. 3 And the second poured out his bowl on the sea, and it became like the blood of a dead man, and every living thing died of the things in the sea. 4 And the third poured out his bowl on the rivers and on the fountains of the waters, and they became blood. 5 And I heard the angel of the waters say, You are righteous who is and who was, the holy one, because you have judged thus. 6 For they shed the blood of saints and prophets, and you have given them blood to drink ; for they are worthy of it. 7 And I heard the altar say, Yes master, the God, the almighty, true and righteous are your judgments. 8 And the fourth poured out his bowl on the sun, and power was given to it to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of the God, who had power over these plagues, but repented not to give him glory. 10 And the fifth poured out his bowl on the seat of

the beast [Rome], and his kingdom was darkened, and they gnawed their tongues from pain, 11 and blasphemed the God of the heaven for their pains, and for their sores, and repented not of their works. 12 And the sixth poured out his bowl on the great river, the Euphrates, and its water was dried up, for the way for the kings from the rising of the sun, to be prepared.

13 And I saw three unclean spirits like frogs, from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet. 14 For they are the spirits of demons, doing signs, that go forth to the kings of the whole world, to gather them to the battle of the great day, of the God, the almighty. 15 Behold I come as a thief; blessed is he that watches and keeps his garments, that he may not walk naked, and they see his shame. 16 And he collects them at the place called in Hebrew Harmagedon.

17 And the seventh poured out his bowl on the air, and a loud voice came from the temple, saying, It is done. 18 And there were lightnings, and voices, and thunders, and a great earthquake, such as was not since man was on the earth, so great. 19 And the great city [Rome], was divided into three parts, and great Babylon [the Roman empire], was remembered before the God, to give her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And a great hail came down, of about the weight of a talent [100 pounds], from heaven on men, and men blasphemed the God because of the plague of the hail, for the plague was very great.

17 : 1 And one of the seven angels having the seven bowls came to me, saying, Come, I will show the judgment of the great harlot that sits on many waters, 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication. 3 And he bore me away in spirit into the wilderness, and I saw a woman sitting on a scarlet beast, [the beast] full of names of blasphemy, having seven heads and ten horns : 4 and the woman was clothed in purple and scarlet, adorned with gold and precious stones and pearls, having a gold cup in her hand full of abominations, and [having] the impurities of the fornication of the earth ; 5 and on her forehead was a name written, Mystery, Babylon the great, the mother of harlots and of the abominations of the earth. 6 And I saw the woman drunk with the blood of the martyrs of Jesus, and seeing her I wondered greatly ; 7 and the angel said to me, Why do you wonder ? I will tell you the mystery of the woman, and of the beast that carries her, having the seven heads and the ten horns. 8 The beast which you saw, was and is not, and is about to ascend from the abyss, and will go to destruction ; and they that dwell on the earth will wonder, whose names were not written in the book of the life from the founding of the world, when they see the beast that was and is not and is to be.

9 Here is the mind that has wisdom ; the seven heads are seven hills on which the woman sits, 10 and they are seven kings ; the [first] five have fallen, one [Galba] is, the other [Otho], has not

yet come, and when he comes, must continue a little while. 11 And the beast that was and is not, [Vitellius], he also is an eighth, and is of the seven, and goes to destruction. 12 And the ten horns that you saw are ten kings which have not received the kingdom yet, but they will receive power as kings in the first hour after the beast, [beginning with Vespasian]. 13 These shall have one mind and give their power and authority to the beast. They will make war with the lamb [Aries], and the lamb will conquer them, for he is a master of masters and king of kings, and those with him are called and chosen and faithful. 15 And he said to me, The waters which you saw, where the harlot sits, are peoples, and multitudes, and nations and tongues; 16 and the ten horns that you saw and the beast, these will hate the harlot, and make her desolate and naked, and devour her flesh, and burn her with fire; 17 for the God has put it into their hearts to be of one mind, and to give their kingdom to the beast till the words of the God are finished. 18 And the woman whom you saw is the great city which bears rule over the kings of the earth.

18:1 After these things I saw another angel descending from the heaven having great power, and the earth was lighted by his glory; 2 and he cried with a loud voice, saying, She has fallen, Babylon the great has fallen, and has become an abode of demons and a hold of every foul spirit, and a haunt of every unclean bird, 3 because she made all nations drink of the wine of the wrath of her fornication, and the kings of the earth committed fornication,

tion with her, and the merchants of the earth were enriched from the power of her luxuries. 4 And I heard another voice from the heaven, saying, Come out of her my people, that you be not partakers of her sins, and that you suffer not her plagues, 5 for her sins have reached to the heaven, and the God has remembered her wrong doings. 6 Repay to her as she did to you, and give her double for her works ; in the cup that she has mixed, mix double for her. 7 As much as she glorified herself and lived in luxury, so much pain and sorrow give her, for she says in her heart, I sit a queen, and am not a widow, and shall not see lamentation. 8 For this in one day shall come her plagues, death and sorrow, and famine, and she shall be burned with fire, for strong is master the God that judges her. 9 And the kings of the earth that committed fornication and lived in luxury with her, will weep and lament when they see the smoke of her burning, 10 standing far off because of the fear of her torment, saying, Alas, alas, the great city Babylon, the strong city, for in one hour has your judgment come ! 11 And the merchants of the earth will weep and lament for her, because no man will buy their merchandise any more, merchandise of gold and silver, and precious stones and pearls and byssus and purple, and silk and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass and iron and marble, 13 and cinnamon and ammon and incense, and ointment and frankincense, and wine and oil, and fine flour and wheat, and cattle and sheep, and the merchandise of horses and chariots,

and bodies and souls of men. 14 And your fruits which your soul longed for is gone from you, and all things that were nice and beautiful, have perished from you, and you will find them no more. 15 The dealers in these things, who were made rich by her will stand far off for fear of her suffering, weeping and lamenting, 16 saying, Alas, alas, the great city that was clothed with byssus and purple and scarlet, and decorated with gold and silver, and precious stones and pearls, for in one hour is so great riches made desolate! 17 And every ship-master, and every one who sails to a place, and sailors, and all who work on the sea, will stand far off, 18 and cry when they see the smoke of her burning, saying, What is like the great city? 19 and they will cast dust on their heads, and cry, weeping and lamenting, saying, Alas, alas, the great city, by which all were enriched who had ships on the sea, from her wealth, for in one hour was she made desolate. 20 Rejoice over her, heaven, and the saints and the apostles and the prophets, for the God has executed your judgment on her. 21 And a certain mighty angel took up a stone like a great millstone, and cast it in the sea, saying, Thus with violence will Babylon the great city be cast down and be found no more. 22 And a voice of cytharists, and singers, and flute-players, and trumpeters, will be heard in you no more; 23 and a light of a lamp will shine in you no more; and a voice of a bridegroom and a bride will be heard in you no more, because your merchants were the great ones of the earth, and all nations were deceived by your sorcery. 24 And in her will be found the blood

of prophets and of saints, and of all that have been killed on the earth.

PERIOD III. 300—1400 A. D. 19:1—22:21.

Jesus comes as a conqueror, reigns a thousand years, Satan leads a revolt, which is promptly suppressed, the general judgment, new heaven, new earth, and new Jerusalem, conclusion.

19:1. After these things I heard a great voice of a great multitude in the heaven, saying Halleluia, the salvation, and the glory, and the power, are of our God, 2 for true and just are his judgments, for he has judged the great harlot who destroyed the earth with her fornication, and has avenged the blood of his servants at her hands. 3 And again they said, Halleluia ; and the smoke of her torment ascends for the ages of the ages. 4 And the twenty-four presbyters and the four animals fell down and worshipped the God that sits on the throne, saying, Amen, Halleluia. 5 And a voice came out from the throne, saying, Praise our God, all his servants, and all that fear him, the small and the great. 6 And I heard [a sound] like the voice of a great multitude and like a voice of many waters, and like a voice of loud thunders, saying, Halleluia, for master our God the almighty has reigned ; 7 let us rejoice and be glad, and give him the glory, for the marriage of the lamb has come, and his wife has made herself ready, 8 and it was given her to be dressed in byssus, bright and clean, for the byssus is the ordinances of the saints. 9 And he said to me, Write, Blessed are they that are called to the supper of the marriage of the lamb ;

and he said to me, These are the true words of the God. 10 And I fell down at his feet to worship him, and he said to me, See that you do it not ; I am your fellow servant, and of your brothers who have the testimony of Jesus ; worship the God, for the testimony of Jesus is the spirit of the prophecy.

11 And I saw the heaven opened, and behold a white horse [came forth], and he that sat on him is called [the] faithful and true one, and he judges and fights in righteousness ; 12 and his eyes were a flame of fire, and on his head were many crowns, and he had names written, and [one] name which none knew but he, 13 and he was clothed with a garment dipped in blood, and his name was called the word of the God ; 14 and the armies in the heaven followed him on white horses, girded with byssus white and clean ; 15 and from his mouth proceeded a sharp sword, that he might smite the nations with it, and he will rule them with a rod of iron ; and he will tread the press of the wine of the wrath, the anger of the God, the almighty. 16 And he has on his mantle and on his thigh his title written, King of kings and master of masters. 17 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come, gather yourselves together at the great supper of the God, 18 that you may eat the flesh of kings, and the flesh of chiliarchs, and the flesh of strong men, and of the flesh of horses and of those that sat on them, and the flesh of all, both freemen and slaves, and both small and great. 19 And I saw the beast and the kings of the earth and their armies assembled to make war

with him that sat on the horse and with his army, 20 and the beast was taken captive, and with him the false prophet, that did signs before him with which he deceived them that received the mark of the beast and that worshipped his image, and they were cast alive into the lake of the fire that burns with brimstone. 21 And the rest were killed with the sword of him that sat on the horse, which proceeded from his mouth ; and all the birds were filled with their flesh.

20:1 And I saw an angel descending from the heaven having the key of the abyss, and a great chain in his hand; 2 and he seized the dragon, who is the old serpent, the devil and the Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut it up, and put a seal on it, that he might no more deceive the nations, till the thousand years are finished ; after this he must be released for a little while.

4 And I saw thrones and [men] sat on them, and judgment was given them [against their enemies], and the souls of them that were beheaded for the testimony of Jesus, and for the word of the God, and those who worshipped not the beast nor his image, and received not the mark on their foreheads and on their right hands ; and they lived and reigned with the Christ a thousand years. 5 And the rest of the dead lived not till the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that has a part in the first resurrection ; on these the second death has no power, but they will be priests of the God and of the Christ, and will reign with him

a thousand years. 7 And when the thousand years are finished the Satan will be released a little while from his prison, 8 and go forth to deceive the nations that are in the four corners of the earth, the Gog and the Magog, to assemble them to the battle, whose number is as the sands of the sea [Ezek. 38 : 1-39 : 29]. 9 And they will come up on the breadth of the earth, and surround the camp of the saints, and the loved city, and fire will come down from the heaven and consume them. 10 And the devil who deceived them will be cast into the lake of the fire and brimstone, where were also the beast and the false prophet, and they will be tormented day and night for the ages of the ages.

11 And I saw a great white throne, and him that sat on it, from before whose face the earth and the heaven fled, and no place was found for them. 12 And I saw the dead, the great and the small stand before the throne, and books were opened, and another book was opened, which is of the life ; and the dead were judged from the things written in the books according to their works. 13 And the sea gave up the dead that were in it, and death and hades gave up the dead that were in them ; and they were judged each one according to his works. 14 And death and hades were cast into the lake of the fire ; this is the second death, the lake of the fire. 15 And if any one is not found written in the book of the life, he is cast into the lake of the fire.

21 : 1 And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy

city, new Jerusalem, descending from the heaven from the God, prepared as a bride decorated for her husband. 3 And I heard a loud voice from the throne, saying, Behold the tabernacle of the God is with the men, and he will dwell with them, and they shall be his people, and the God will be with them [as] their God. 4 And he will wipe away every tear from their eyes ; and there shall be no more death, nor grief, nor crying, nor pain, for the first things have passed away. 5 And he that sits on the throne says, Behold I make all things new. And he said, Write, that these words are faithful and true. 6 And he said to me, It is done. I am the Alpha and the Omega, the beginning, and the end ; I will give to him that thirsts of the fountain of the water of the life freely. 7 He that conquers shall inherit all things, and I will be his God, and he shall be my son ; 8 but as for the fearful, and unfaithful, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burns with fire and brimstone, which is the second death.

9 And one of the seven angels that had the last seven plagues, came to me, and spoke with me, saying, Come, I will show you the wife, the bride of the lamb. 10 And he carried me away by a spirit on a mountain great and high, and showed me the holy city Jerusalem, descending from the heaven from the God, 11 having the glory of the God. Its light was like a most precious stone, like a jasper [or] a crystal. 12 It had a wall great and high; it had twelve gates, and at the gates twelve angels and names were in-

scribed on them, which are the names of the twelve tribes of the sons of Isral. 13 On the east were three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates; and the wall of the city had twelve foundations [rising one above another], and on them were the twelve names of the twelve apostles of the lamb. 15 And he that spoke with me had a measure, a gold rod that he might measure the city and its gates and its walls. 16 And the city was laid out square, its length was equal to its breadth ; and he measured the city with the rod twelve thousand stadiums, the length, and the breadth, and the hight of it were equal. 17 And he measured its wall a hundred and forty-four cubits, of the measure of a man, that is of the angel. 18 And the structure of the wall was a jasper, and the city was of pure gold, transparent as clear glass. 19 The foundations of the wall of the city were decorated with every precious stone. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald ; 20 the fifth, a sardonyx ; the sixth, a sardian ; the seventh, a chrysolite ; the eighth, a beryl ; the ninth, a topaz ; the tenth, a chrysoprase ; the eleventh, a hyacinth ; the twelfth, an amethyst ; 21 and the twelve gates were twelve pearls, each one of the gates was one pearl ; and the street of the city was pure gold, as transparent as glass. 22 And I saw no temple in it ; for the master the God, the almighty, is its temple, and the lamb. 23 And the city had no need of the sun, nor of the moon, to shine on it, for the glory of the God lighted it, and its lamp was the lamb. 24 And the

nations shall walk by her light, and the kings of the earth shall bring their glory into her. 25 And her gates shall not be shut by day, for there will be no night there. 26 And they shall bring the glory and the honor of the nations, into it. 27 And there shall not enter into it any thing common or that commits an abomination, and tells a lie, but those enrolled in the book of the life of the lamb.

22 :1 And he showed me a river of water of life, clear as a crystal, proceeding from the throne of the God and of the lamb. 2 In the midst of her street and on this side and that of the river, were trees of life, yielding twelve kinds of fruit, delivering each its fruits monthly. 3 And no curse will be there any more, and the throne of the God and of the lamb will be in it, and his servants will serve him; 4 and they will see his face, and his name will be on their foreheads. 5 And there will be no night there, and no need of a lamp or light, for master the God will shine on them, and they will reign for the ages of the ages. 6 And he said, These words are faithful and true ; and master the God of the spirits of the prophets sent his angel to show his servants what must shortly come to pass. 7 And behold I come quickly ; blessed is he that keeps the words of the prophecy of this book.

8 And I John heard and saw these things ; and when I saw them, I fell down to worship at the feet of the angel that showed me these things. 9 And he said to me, See that you do it not ; I am your fellow servant and of your brothers the prophets that keep the words of this book ; worship the God. 10 And

he said to me, Seal not up the words of the prophecy of this book, for the time is near. 11 He that is unjust, let him do injustice still ; and he that is vile let him act vilely still ; and he that is just let him do justice still ; and he that is holy let him be holy still. 12 Behold I come quickly, and my reward is with me, to repay each one according to his work. 13 I am the Alpha and the Omega, first and last, the beginning and the end. 14 Blessed are they that do his commands, that they may have a right to the tree of the life, and may enter by the gates into the city. 16 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every thing that loves and tells a lie. 16 I Jesus sent my angel to testify to you these things for the churches. I am the root and the stock of David, and the bright morning star. 17 And the spirit and the bride say, Come, and let him that hears say, Come, and let him that will, take of the water of life freely.

18 I testify to every man that hears the words of the prophecy of this book, that if any one adds to them, the God will put on him the plagues that are written in this book ; 19 and if any one takes away from the words of the prophecy of this book, the God will take away his part from the tree of the life, and from the holy city, and from the [good] things written in this book. 20 He that testifies these things, says, Yes, I come quickly. Amen, Come master Jesus. 21 The grace of the master Jesus be with all.